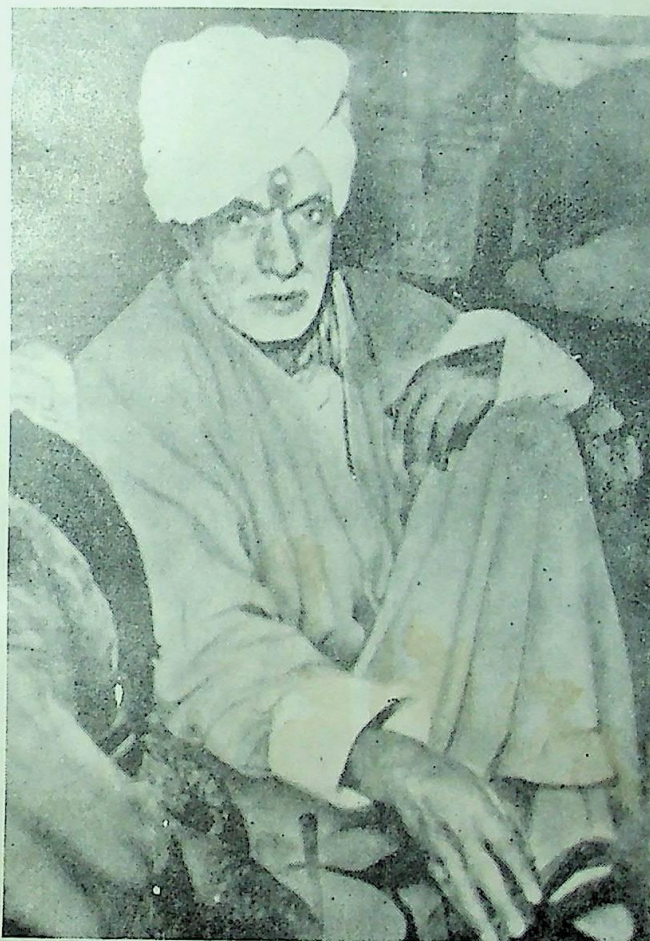
KSHIR BHAWANI TIMES
क्षीर भवानी टाइम्स

AUGUST/SEPTEMBER 1996 जम्मू अगस्त/सितम्बर 1996

K.P. SABHA
AMBPHALLA - JAMMU (TAWI)

Beacon of light

BHAGWAN GOPI NATH is a sun amongst saints of world who took birth on 3rd July 1898 in the holy land of Reshis (Kashmir). He was a born mystic who never struggled on the path of spirituality. The grace of lord and the state of Sat Chit Anand was his natural attire. Though Bhagwan Ji never moved out of the Kashmir valley, he was well known amongst the numerous Sadhus who came to Kashmir from the remote corner of India and who even now remember him as a unique Sidha and Avadhota, a realized soul and man of great compassion They miss his physical presence even now. However Bhagawan Ji in his own words is immortal. When Bhagwan Ji was about to leave the mortal frame on 28th May 1968, he saw one of his disciples weeping. Bhagwan Ji quickly consoled him and said, "What makes you to weep ? Where am I going ? I will be with you all the time."

He was in direct communion with God and in the eyes of devotees he personified God The number of devotees is ever increasing and the grace of Bhagwan Ji over flowing on those who seek Him.

May he grant us peace.

— Ashok Braroo

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KSHIR BHAWANI TIMES

OFFICIAL ORGAN OF KASHMIRI PANDIT SABHA, AMBPHALLA, JAMMU

VOL-1 **NO : 12,13** **Aug. Sept. 1996**

IN THIS ISSUE

— ENGLISH SECTION—

Laser Setting By : **Candid Computers**
21-B Subhash Nagar, Jammu.

Dear Brothers and Sisters,

The misfortunes which have befallen on Kashmiri Pandit community since 1986 has not made us wiser. The community unity is nowhere to be seen. Above all the overzealous behaviour of some K.P. organisational heads and intellectuals regarding community's political future has totally exposed the disunity in Baradari. Now only that, but some over enthusiastic intellectuals while appealing to Kashmiri Pandit Community for boycott of elections in a newspaper advertisement threatened K.P's with serious consequences in case they participated in the elections. I wonder how these intellectuals came to the conclusion that Jammuite Kashmiri's have decided to boycott while no such consensus could be reached either in ASKPC meeting at Geeta Bhawan or at A.I.K.S sponsored meet on 18th August, 1996 at K.P. Sabha Ambphalla. No meeting of the prominent Jammuite Kashmiri or the Jammu based organisational heads was called to discuss the issue. It could be clearly guaged from the general reaction of K.P. political activists, and even general public that Jammuite Kashmiri does not favour the whims of some leaders. Sometimes the leaders like to participate because it suits them and sometimes they boycott because it does not suit them. The fingers of leaders should be on the pulse of their masses and then only its decisions can be carried out by people in letter and spirit. How can people build trust in leaders when leaders themselves create confusion. I have been approached by several people from Biradari to take a lead in finding some solution to the vexed political problem of Kashmiri Pandits. The K.P. Sabha is not a political organization with ambitious leaders. We are in the service of people and want to mitigate the sufferings of the community. Let political groups/activists come forward with a common programme and we are ready to follow it. Till then please don't create chaos.

– Triloki Nath Khosa

EDITORIAL

INDIA has been witnessing development of far-reaching significance since the consti tution of the new Lok Sabha. The installation of the first ever BJP government followed by the resignation of the then Prime Minister Sh. Atal Bhari Bajpai, without going through the process of division in Lok Sabha; the coming together of as many as thirteen parties to constitute what they term as "United Front," the framing of a common minimum programme and swearing in of the Deve Gowda Ministry - all these and all that followed bring to the fore two important conclusions.

(*a*) India has come to stay as a parliamentary democracy inspite of the irritations causing disillusionment. What is important is not who is worthy, but **that democracy has taken deep roots in our soil.**

(*b*) India has entered a phase of coalition governments. Whether we like it or not. No single political party can muster necessary electoral strength to govern the country single handed. All parties without exception, have to seek allies and alliance. We should expect interesting change on the political spectrum in the years to come. Today's foes can be friends tomorrow and vice-versa. Ideological stance will wither away and personal prejudices will evaporate. The term "rightist" "Centrists" "Leftlists" "Centre of the Left" "right of the centre" and the like are bound to lose their meaning in the emerging scenario.

Six years, with the length of six summers, have elapsed since nationalist force in general and Kashmiri Pandit Community in particular had to leave the valley under the shadow of foreign inspired militancy. The community has survived all the trials and travails which is tribute to our inner strength. The source of this soul force is our commitment to education, culture and allied principle of noblity of mind that has sustained us through ages. The community is again standing at the cross-roads. We have to take decisions of vital importance in the changing secnario.

Elections to the legislative assembly are round the corner. There are signals that return to the valley may be on the agenda. The ever changing political scene in Delhi may force us to seek new alignment. How to react to the emerging situation? It is a million dollar question that cannot be answered unless all Kashmiri Pandit organisations decide to put heads together to arrive at a common programme and initiatives to see the community through this musky atmosphere. Let us give up prejudices and rely on collective wisdom as the safety valve.

THE CREST JEWEL OF WISDOM

❑ M.M. Dakshina Murthy,
Bhubaneshwar

SRI Adi Sankaracharya was the incarna tion of Lord Siva Himself. He wrote sev eral works on Vedanta and spiritual matters. *Vivekachoodamani* was truly a gem of all his works. Sri Sankara expounded in detail the essence of Advaitic Vedanta so that the seekers of Truth who are qualified for liberation may attain immortality. Every creature in this world yearns to be always happy and free from the clutches of sorrow and misery. Every one cherishes greatest love for himself. In deep sleep, it is the experience of everyone that happiness alone exists. Yet due to the ignorance, the true nature of one's own being is lost sight of. It is in this context, Lord Siva, the embodiment of grace, with the purpose of showing the straight path to real happiness, took the guise of Sri Adi Sankara and wrote commentaries on the Triple Canon (*Prasthana Traya)*.

Sri Adi Sankara started his works with the observation that it is hard to attain human birth and, having attained that, one should strive to achieve the bliss of liberation (*Moksha*). The *Jnana* or spiritual knowledge is attained only by *Vichara Marga* or a steady enquiry.

In order to achieve this goal, one has to approach a Guru. A total devoted attention to the precepts of the Guru is essential. One's own individual efforts is an essential factor for obtaining the bliss of liberation. This will not be achieved by mere theoretical learning. This *Vichara Marga* consists of **Sravana, Manana** and **Nidhidhyasana.**

Let us examine what exactly these aspects relate to. These three bodies are nonself (*Anatma*) and they are unreal. The Self (*Aham*) is different from the body. It is on account of ignorance that '*I*' notion is foisted on that which is not Self and which is nothing but a bondage. Ignorance leads to bondage but knowledge ensures liberation. This aspects made known by the Guru is called *Sravana.*

The next aspect is *Manana,* which is nothing but a subtle enquiry or deep contemplation which rejects the three bodies consisting of five sheaths (Physical, Vital, Mental, Intellectual and Blissful) as not *'I'* and discovering **'Aham'** or 'I' in the Heart through constant enquiry as to 'who am I'

Finally, the *Nidhidhyasana* or *Atmanusandhana* is consistency or abiding in the Self or to be in the Self. This is also called *Bhakti, Yoga* and *Dhyana.* This aspect of *Atmanusandhana* can be compared to churning of curds to make butter, the mind is compared to the churn, the heart to the curds and the practice of concentration on the self to the process of churning.

Just as butter is created by constant churning of curds and fire by friction, the changeless *Nirvikalpa Samadhi* is attained by a vigilant concentration on the Self, which is like a continuous flow of oil.

The self realisation cuts the knot of heart i.e. *'Chit jada grandhi'* which dispels the doubts and dualities and the bondage of Karma is severed. These actions are described by Sri Adi Sankara for the purification of the Mind and not for realisation. The knowledge of the Self is obtained only by **Self Enquiry** and not by a number of ac-

tions. This is aptly explained by Sri Adi Sankara through the story of a person who mistakes a rope and not by any other means. It is also emphasised that 'Truth' cannot be realised through purificatory baths, offerings, breath control etc.

In order to qualify for the enquiry of 'Self' one should have a powerful intellect, and ability to seize the essential and reject the unwanted. What are these? One must be able to differentiate and discriminate between **Real and Unreal.** He should possess an unattached mind and also possess full control over the outer and inner sense organs. He should ardently desire for liberation.

Let us examine what Sri Adi Sankara suggested as *'Sadhana Chatustayam'* (Four practices) for *Atma Jnana* or *Brahma Jnana.* The first and foremost is the *Viveka,* the power of discrimination between real and unreal which ultimately leads to the firm conviction that Brahman alone is Reality or Truth, Self or *'Sat'* and the rest of things viz, World, Body etc. are unreal.

The second one is *Vairagya* which is nothing but developing dispassion towards sensual things. Being *'Raga Rahita'* (without passion) is called *Vairagya.* Where there is *Sukha* or pleasure oriented action, there develops a *'Raga'* which ultimately culminates into a 'Vasana.' That is, all pleasures experienced by animate beings right from Brahma downwards are temporary and transient and impermanent. They make one totally miserable and sorrowful.

Giving up desire and such pleasures is called *Vairagya* or non-attachment or dispassion. One should not have any sort of desire pertaining to this material world or heavenly world. This *Vairagya Bhava* (feeling) is like a mother protecting the children from downfall. In this context, it is worth recalling the distinction given by Sri Bhagavan Ramana Maharshi who was considered an incarnation of Lord Siva. He said that a *Jnani* is recognised by the flag of *Vairagya.* Whereas an *Ajnani* held the flag of *Raga.* Such is the power of *Vairagya.* It is disinclination to enjoy the fruits of one's own actions, either in this or in any, further life or world.

The Third practice is *'Sama Damadi Shat Sampathi,* consisting of the Six virtues of tranquility, self-control, withdrawal, forbearance, faith and concentration on the Self, explained as follows :

1. Tranquility

This implies keeping the mind on its target by meditating frequently on the imperfection of things and being dissatisifed with them.

2. Self-Control

Self Control is denoted by the controlling of inner and outer sense organs, and keeping them or fixing them at their respective centres, so that they may not drive the *'Sadhaka'* from this path of self-realisation.

3. Withdrawal

Normally one is bound by past karmas or activities in the present life. There are some latent tendencies which lead the *'Sadhaka'* in that direction only. But due to conscious efforts of giving up all the outer or external activities and by fixing the mind on its targets firmly one can break away from only its previous dispositions of previous birth tendencies to dwell upon such objects.

4. Forbearance

It is the equanimity of the mind in accepting both sorrow and happiness equally. It means endurance of all sorrows that may fall upon the *sadhaka* without trying to avoid them. It is the status of the mind which accepts equally both grief and happiness. The *sadhaka* is not affected by the results of such dualities.

5. Sraddha or Faith

This is another aspect which the *sadhaka* should possess. This is the outcome of firm conviction of Truth of Vedantic scriptures and the Guru's words (*pravachanas*). He will have utmost reverence (respect) towards the holy scriptures and the guidance given by the Sadguru.

6. Samadhanam

Concentration on the Self is called *Samadhanam*. It is also called *Samadhi*. Here, every effort is made to fix the mind on the target without any distraction or deviation·on the self i.e. pure Brahma. Abiding in the self is called *Samadhi*.

The Fourth in the series of *Sadhana Chatustaya* prescribed by Sri Adi Sankara is the *'Mumukshatva'* which is yearning for liberation fromthe clutches of bondage or *Dehatma Buddhi*. There is virtually an intense desire to be free from the bondage of the body and ego which is caused by *Ajnana* or Ignorance. The *Mumukshatva* is an intense desire for *Moksha* which is of different grades. It may be very dull or moderate but this can be intensified by observing the above six qualifications. In the words of Sri Ramakrishna Paramahamsa : The desire for liberation should be as deep as that of a person in deep water trying to come out for life (breath).

As discussed in the earlier paragraphs, the primary means of obtaining liberation to *Vairagya* (Dispassion) and the others will follow later. The foolish and the ignorant persons are bound to the senses by the rope of desire, attached according to the power of their past karmas which pull them up and down and put them in distress. It is in this context it is essential to note that the serpent and the deer die through attachment to sound, the elephant, through attachment to touch, the fish through attachment to taste and finally the bee through attachment to smell. If these creatures die due to attachment to a single sense, what about a human being attached to all five senses! So the seeker of the Truth should be very careful in dealing with these sense organs. Unless one totally leaves *Dehatma Buddhi*, he cannot attain self-realisation. If he still cares for the body and other duties of mundane worldly activities while seeking self-realisation it is like one who catches hold of a crocodile to cross the river of *Sansara*.

It is the experience of the great saints of the holy land of Bharat Bhumi that the Self is the Pure Knowledge and it illumines both Being and Non-Being alike and is withotu attributes.

All the *sadhanas* which are prescribed by Sri Adi Sankara are to keep the mind *Satva* only, which results in Self Realisation, the supreme peace, the never failing contentment, a perfect *Ananda* or happiness, and an eternal bliss.

The *Chitta Malas* (Mental Impurities) caused by *Rajo* and *Tamo gunas* which indicate Lust, Anger, Greed, Pride, Hatred, Egotism and Ignorance, Indolence, Inertia, Sleepiness and Stupidity respectively have to be totally culled out from the Mind and make it **Pure** (*Satva*).

It should be clealry understood by every *sadhaka* that there is nothing like ignorance apart from the Mind. The mind is an obstruction for Realisation. In other words the Mind causes bondage as well as the liberation like the wind causes rain by collecting the clouds and also disperses them.

'I am the Body' idea is the root cause and the seed of all sorrows. When once the mind is purified by the above methods of introspection the liberation is obtained which is *'Sahaja Nirvikalpa Samadhi.'* It is the natural state of one's own being.

The self as awareness reorganizes not only itself but also the existence of the Ego,

with its various modifications of the transient names and forms and their nescience. That is why the self is the witness of all. A *Jnani* realises the truth and identifies his self with the Brahman, which is Truth, Knowledge, endless bliss, the single Essence, Eternal Boundless, Pure, Unattached and Impartial.

To conclude the whole exercise, it may be mentioned here that the knowledge of identity of Brahman and the Self is the prime cause of release from bondage. Other than Brahman, there is nothing in existence. This was called by Sri Adi Sankara and the other saints and Jnanis as **One without a second.**

The Brahman or the Self is untouched by the six fold changes of birth, growth, youth, old age, decay and death. And similarly the self is free from the pangs of hunger, thirst, sorrow, delusion, old age and death. The gross mind cannot reach it (The Goal). The mind has to be destroyed totally. A *Mruta Manas* (dead mind) alone can experience the Truth says Bhagavan Sri Ramana Maharshi. Sri Vasistha Muni also declared to Sri Rama in *Yoga Vasistha,* that the *Moksha* or liberation is nothing but the withering away of the *vasanas*. It has been emphasized by Sri Adi Sankara that there can be no Liberation so long as the identification with Ego continues. The Ego should be completely destroyed without any residue. Then only liberation is established or else, like a withered lime tree putting out new leaves if watered, so does the Ego get revived through thoughts of sense objects and pleasures.

The Holy scriptures also declare that Duality is of the nature of Illusion (*Maya*) and only Non-Duality is the Supreme Truth. Having known the true nature, the realised Yogis like Sri Adi Sankara, Sri Bhagavan Ramana Maharshi, Sri Sai Baba and Sri Ramakrishna Paramahamsa and others, show their wisdom by rejecting their 'Bodies' as corpse as mere shadows of their Being and existing only due to past destinies. Such saints consume their bodies and their attributes in the fire of Brahman (The Self).

The Holy scriptures, Guru's *Pravachanas,* reasons and the inner experiences are mere indicators and they are the means to get release from bondage and they do not lead as such to the goal of **Self Realisation.**

The entire Vedantic scriptures can be condensed into three *Drishtis* viz., *Badha, Mithya* and *Pravitapa.* In the first one, the *Sadhaka* feels 'In me is the unmoving Brahman, all that seems different is having no reality.' **"I alone am"** In the second, he feels that the world is a drama and all else which appear around him is illusory. **I alone am the truth.** And in the third *Drishti,* the *Sadhaka* experiences that all that appears as apart from the sea, that is the surface waves etc., is the sea. Every thing seen in a dream is seen by him who sees the dream. All that seems separate from me is myself. i.e., resolving the effect into cause. Just as a stone, a tree, a straw, a grain, a mat, a piece of cloth, a pot or a cot and so on when burned are reduced to earth from which they come, so do the Body or Deha and its sense organs on being burnt in the *fire of knowledge* become knowledge and are absorbed in Brahman like darkness in the light of Sun.

The one who knows the Reality or Truth as Brahman has achieved the very purpose of his life and is eternally liberated as Brahman even though living in the body and using its faculties. It is doubtless to say that the entire humanity is benefited by the World Teacher, Sri Adi Sankara, through his Advaitic Vedanta, his greatest contribution, the CREST JEWEL OF WISDOM.

Courtesy : Adi Shankara Vedanta Pratisthanam, Bhubaneshwar, Orissa.

The mismatch between our genetic make-up and the modern World

A Cover story in the August 28, 1995 issue of the American TIME magazine speaks eloquently about the mismatch between our genetic make-up and the modern world.

*If there is such a sense of mismatch in the minds of the Americans, how **much more so must be** the sense of despair amongst the traditional people of old age in the Indian society, steeped in belief of the significance of the glorious traditions of yore!*

*Quoting some excerpts from the still unpublished essay of **"The unabomber,"** the TIME describes how **"The unabomber"** complains that the modern world, **for all its technological marvels**, can be an uncomfortable, "unfulfilling place" to live in.*

How true !

***Unabomber** is described as a Luddite with an anti-technology bee in his home spun bonnet. He has been trying to blow people to bits-he has killed three and injured 23 others in 16 attacks over 17 years. In April 1995, he promised to stop trying to blow people to bits if he could get his thoughts published in a widely read periodical. Even FBI would appear to have urged editors of newspapers like **New York Times** to yield to the **unabomber's** demandes citing public safety reasons. **Unabomber's** demand was to get his 35,000 word critique of modern society into print.*

THERE is little bit of the *Unabomber* in most of us. We may not share his approach to airing a grievance, but the grievance itself feels familiar. In the recently released excerpts of his still unpublished 35,000-word essay, the serial bomber complains that the modern world, for all its technological marvels, can be an uncomfortable, "unfulfilling" place to live. It makes us behave in ways "remote from the natural pattern of human behavior." Amen. VCRs and microwave ovens have their virtues, but in the everyday course of our highly efficient lives, there are times when something seems deeply amiss. Whether burdened by an overwhelming flurry of daily commitments or stifled by a sense of social isolation (or oddly, both); whether mired for hours in a sense of life's pointlessness or beset for days by unresolved anxiety; whether deprived by long work-weeks from quality time with offspring or drowning in quantity time with them whatever the source of stress, we here at times get the feeling that modern life isn't what we were designed for.

And it isn't. The human mind-our emotions our wants, our needs-evolved in an environment lacking, for example, cellular phones. And, for that matter, regular phones, telegraphs and even hieroglyphs-and cars, railroads and chariots.

A small but growing group of scholars-evolutionary psychologists-are trying to sketch the contours of the human mind as designed by natural selection. Some of them even anticipate the coming of a field called *"mismatch theory,"* which would study

maladies resulting from contrasts between the modern environment and the "ancestral environment," the one we were designed for. There's no shortage of such maladies to study. Rates of depression have been doubling in some industrial countries roughly every 10 years. Suicide is the third most common cause of death among young adults in North America, after car wrecks and homicides. Fifteen percent of Americans have had a clinical anxiety disorder. And, pathological, even murderous alienation is a hallmark of our time.

The exact series of social contexts that shaped the human mind over the past couple of million years is, of course, lost in the mists of prehistory. In trying to reconstruct the "ancestral environment," evolutionary psychologists analyze the nearest approximations available – the sort of technologically primitive societies that the *Unabomber* extols.

What isn't natural is going crazy – for sadness to linger on into debilitating depression, for anxiety to grow chronic and paralyzing. these are largely diseases of modernity. When researchers examined rural villagers in Samoa, they discovered what were by Western standards extraordinarily low levels of cortisol, a biochemical by-product of anxiety. And when a Western anthropologist tried to study depression among the Kaluli of New Guinea, he couldn't find any.

One thing that helps turn the perfectly natural feeling of sadness or dejection into the pathology known as depression is social isolation. Today one-fourth of American households consist of a single person. That's up from 8% in 1940– and, apparently, from roughly zero percent in the ancestral environment. Hunter-gatherer societies, for all their diversity, typically feature intimacy and stability : people live in close contact with roughly the same array of several dozen friends and relatives for decades. They may move to another village, but usually either to join a new family network (as upon marriage) or to return to an old one (as upon separation). The evolutionary psychologists John Tooby and Leda Cosmides see in the mammoth popularity in the U.S. during the 1980s of the TV show *"Cheers,"* which took place in a neighbourhood bar, a visceral yearning for the world of our ancestors – a place where life brought regular, *random encounters* with friends, and not just occasional, carefully scheduled lunches with them; where there were spats and rivalries, yes, but where grievances were usually heard in short order and tensions thus resolved.

Much of the trouble, in the modern world, as the *Unabomber* argues, stems from technology. Suburbs are largely products of the automobile. (In the forthcoming book *The Lost City,* Alan Ehrenhalt notes the irony of Henry Ford, in his 60s, building a replica of his hometown – gravel roads, gas lamps - to recapture the "saner and sweeter idea of life" he had helped destroy). And in a thousand little ways - from the telephone to the refrigerator to ready-made microwavable meals - technology has eroded the bonds of neighbourly interdependence. Among the Aranda Aborigines of Australia, the anthropoligist George Peter Murdock noted early this century, it was common for a woman to breast-feed her neighbour's child while the neighbour gathered food. Today in America it's no longer common for a neighbour to borrow a cup of sugar.

Perhaps the ultimate in isolating technologies is television, especially when linked

to a VCR and a coaxial cable. Harvard professor Robert Putnam, in a recent and much noted esssay titled "Bowling Alone," takes the demise of bowling leagues as a metaphor for the larger trend of a social entertainment. "Electronic technology enables individual tastes to be satisfied more fully," he concedes, but at the cost of the social gratification "associated with more primitive forms of entertainment." When you're watching TV 28 hours a week - as the average American does - that's a lot of bonding you're not out doing.

As the evolutionary psychiatrist Randolph Nesse has noted, television can also distort our self-perception. Being a socially competitive species, we naturally compare ourselves with people we see, which meant, in the ancestral environment, measuring ourselves against fellow villagers and usually finding at least one facet of life where we excel. But now we compare our lives with "fantasy lives we see on television." Nesse writes in the recent book *Why We Get Sick*: "Our own wives and husbands, fathers and mothers, sons and daughters can seem profoundly inadequate by comparison. So we are dissatisfied with them and even more dissatisfied with ourselves."

This idea that modern society is dangerously asocial would surprise Freud. In *Civilization and Its Discontents*, he lamented the tension between crude animal impulses and the dictates of society. Society, he said, tells us to cooperate with one another, indeed, even to "love thy neighbour as thyself;" yet by our nature, we are tempted to exploit our neighbor, "to humiliate him, to cause him pain, to torture and to kill him. *Homo homini lupus* [Man is a wolf to man]". The *Unabomber*, too, in his mode as an armchair psychologist, celebrates our "Wild nature" and complains that in modern society, "we are not supposed to hate anyone, yet almost everyone hates somebody at some time or other." This sort of cramping of our natural selves, he opines, creates "oversocialized" people. He seems to agree with Freud's claim that "primitive man was better off in knowing no restrictions of instinct."

Many nice features of the ancestral environment can't be revived with bricks and mortar. Building physically intimate towns won't bring back the extended kin networks that enmeshed our ancestors and, among other benefits, made child rearing a much simpler task than it is for many parents today. Besides, most adults, given a cozy community, will still spend much of the day miles away, at work. And even if telecommuting increasingly allows them to work at home they won't be out bonding with neighbors in the course of their vocations, as our ancestors were.

One reason the sinews of community are so hard to restore is that they are at odds with free markets. Capitalism not only spews out cars, TVs and other antisocial technologies; it also sorts people into little vocational boxes and scatters the boxes far and wide. Economic opportunity is what drew farm boys into cities, and it has been fragmenting families ever since. There is thus a tension within conservative ideology between *laissez faire* economics and family values, as various people have noted. (The *Unabomber* complains that conservatives "whine about the decay of traditional values," yet "enthusiastically support technological progress and economic growth."

Autonomy for Jammu & Kashmir

❑ O.N. Kaul

OUR Constitution gives India a federal form of Government. But unlike the American federation, India is a Union of States. The Constitution envisages that despite its federal structure, India has a very strong central Government. This is amply reflected in a single system of judiciary, unified all-India services and single citizenship. The way we elect our President and the way he appoints State Governors also contribute to the administrative unity of the Indian State. The powers of legislation and revenue distribution are well-defined for the Union and the States. However, the authority of the Central Government is pre-eminent in these matters.

A written Constitution needs amendments at times. These have to be made when the progress of the Nation State gets hampered under the existing laws. But the Indian legislature has created a record of sorts by making as many as about eighty amendments in forty five years. This has been done to suit the interests of the party in power which has managed to get the requisite support. The wily politician has always had his way because in this country politician comes first, the vote-bank next and India nowhere. All this has eroded the very credibility of our system of governance. Whenever there was any demand from a section of people constituting a vote-bank, the government managed to get laws passed to mollify the people in question. This helped to keep the regime going. Mandalisation of the society was an outcome of the conflict among the partners of the then - National Front, each of whom wanted to further his own political interests. Consequently, the whole election arithmetic has been casteism at it worst. The irony of the situation is that the casteist forces backed by opportunistic elements have succeeded to supplant from power the largest political party in Parliament on the count of secularism.

Jammu & Kashmir has had no assembly elections since March 1987. The unfair nature of these elections is generally believed to be the exciting cause for insurgency in the State. The recently held Parliamentary elections need not be commented upon at this stage. Unfortunally, the rulers in Delhi are trying to ensure the participation of Kashmiris in the assembly elections through inducements like economic package, pre-53 position, autonomy, etc. The previous Prime Minister used such phrases as "anything short of Azadi" and "sky is the limit." The present one has announced "maximum degree of autonomy." Whether autonomy is granted before or after the elections is off the point. What is important is to know if autonomy is at all needed; and if granted, with what results.

Jammu & Kashmir has three prominent divisions which are distinctive because of their disparities. The divisions are - Valley, Jammu and Ladakh. The last mentioned unit has been militating for a union territory status for long. The people there feel that they are being discriminated against by the rulers of J&K who are predominently from the Valley. The irony of their fate is that they want complete integration with the Indian mainstream but are denied it. Ladakhis are Indians to the core and so have no say in big matters. Jammu divisions, like the Valley, comprises of six districts. In the early fifties, the people of Jammu launched a massive agitation for complete integration with India. Their slogan was-one flag, one constitution and one president. There was a time when the people

of Jammu even toyed with the idea of merger with Himachal Pardesh to be in the Indian mainstream. Like the people of Ladakh, they feel that they are being discriminated against by their Kashmiri rulers. Though there have been no more agitations in Jammu division subseqently, yet the people have given expression to their aspirations through their verdict in the spate of Parliamentary and Assembly elections held in the state by voting for national parties like the BJP and the Congress. National Conference - a regional outfit - has only pockets of influence in Jammu division.

Obviously the ruling elite in Delhi has only the interests of the people of the Valley - and that too, of a section of them - in view while offering them a political package. Shias, Sikhs, Gujjars and Bakerwals of the Valley have no interest in any further loosening of the existing political structure in the state. And what about Kashmiri Pandits who, after being forced to flee, are crying for a homeland in the Valley - with Union Territory status. That they should have a say in deciding on any future dispensation in the state has been recognised both nationally and internationally.

It should leave no one in doubt that the conglomerate political apparatus running the Central government, instead of tackling the problem head - on under a long term policy, wants to prove itself to be the messiah of a section of the people of J&K. This, they think, will help them to remain in power and also provide them a secular stick to beat others with. It is not understood how the so - called autonomy would ensure political and administrative compatibility among the three regions of the state, and how the aspirations of the different sections of people would be accommodated. The grant of political autonomy to the state would raise innumerable such demands from other parts of the country for which the rulers would have no solution. It may be mentioned here that at the present Centre - state relation level, funds have flown freely to the state; more as grants than as loans. Perhaps J&K is the only state in India where we have no landless labour. It is the only state where the benefits of development have trickled to the last man. Even the poorest of the poor in the Valley has a house to live in - and that too, with a tin sheet roof. Wealth in the Valley is divided uniformly in the rural and the urban sectors. Those who do not prefer white collar have flourished in trade and agriculture. If there is any deficiency in industrial development it is due to geographical reasons. However, this has been overcompensated through other avenues of development. If the people of the Valley take things in the right perspective, greater autonomy is likely to prove disadvantageous to them in the long term. The correct approach for them would be to cut the political leaders - both in the Valley and at Delhi-to size. The events of the past few years have shown that we could be better - off without our political masters who may be likened to the monkey that ate all the cheese the cats brought to him for adjudication.

A word on secularism. The Constitution of India as enacted by its founding fathers made India into a "sovereign Democratic Republic". By 42nd amendment, the congress party which ruled at Delhi for most part of the half century of independence, manipulated to redefine Indian republic as "Sovereign, socialist and secular Democratic Republic." The words 'secular" and 'socialist' were added due to the political compulsions of the ruling party which in the process created a committed vote-bank to be handy at the time of elections. The chapter on Fundamental Rights in the constitution of India provides for 'equality of opportunity' to every citizen of India and in all walks of life. Obviously 'equality of opportunity' will not allow anyone, least of all the government, to be anti-secular or anti-social. No doubt the words 'secular' and 'social' in the Constitution look as redundant now, as their interpolation was then.

K.Ps and assembly elections

❑ By C.L. Sadhu

THE parliamentary elections being over the Election Commission has come out with the next announcement of Assembly Elections in J&K to be conducted next month in four phases. With the announcement the K.Ps are again passing through yet another dilemma and are pondering individually and collectively how to respond to it with each individual or the group interacting vigorously and enthusiastically. The Panun Kashmir had already resolved and given call for a boycott to the K.P. Community, not to participate in the Parliamentary Elections and they have reiterated the same in a recently held executive meeting outlining the reasons for non-participation for the ensuing Assembly Elections. While the ASKPC in a meeting convened on August 11 of all the Campers and non-campers with host of intellectuals participating in the deliberation as well as the Panun Kashmir Movement (PKM) have both given a call for boycott and non-participation in the ensuing Assembly polls, the All India Kashmiri Pandit Conference AIKPS on the other hand has supported the move for the participation. A meeting held hastily under the aegis of All India Kashmiri Samaj (AIKS), New Delhi hosted by the Kashmiri Pandit Sabha Amphalla with Mr. T.N. Khosa, Convenor and chaired by Sh. J.N. Koul, President AIKS in which nearly all the representatives of Working groups at the national and state level Sanasthas as well as the representatives of few camps and non-camps and quite a large number of intellectuals from all walks of life had a day long deliberation within the structured parametres laid down by its dynamic V. President Dr S.K. Shah which made possible to accommodate large number of speakers to express their views and opinions, in a free and frank atmosphere. The views expressed by a large number of speakers indicated a balanced view both for participation and the non-participation in the coming polls in September. Judging from the content and the strong arguments made by the members over weighed in favour of boycott and a call for non-participation, than the arguments supporting the participation. The main arguments together with the views that I too had the opportunity to express were largely devolving on the abject plight of the three lac hounded out K.P.s who are running from post to pillar in respect of their rehabilitation and survival and their return to the valley used as pawns on the political chess board by all the political parties and the renegade militants sympathising with the campers and non-campers with all their polished and sweet glib tongues in ameliorating their sufferings and declaring from the house tops, their honest resolve and conviction in appealing the K.Ps for a safe return to the valley ensuring their security.

A conclave held last September of all the affiliates of AIKS and the representatives of all the working groups at Jammu witnessed a heated debate on the political process initiated then by the Centre resulted in an unanimous call for the K.Ps for a complete boycott of the poll and for non-participation of the entire community. Also a need for Action Committee under the one of the displaced KP leader was declared to

be framed for a strong follow up which unfortunately could not come up. As a sequel to this a joint move to confront the State Assembly Elections was initiated by the Panun Kashmir at Delhi on March 3, wherein almost all the working groups and representatives participated in such a resolve except the ASKPC and voiced strongly for the non-participation of the polls. It was to the surprise of many when the EC announced the parliamentary Elections in the State and accorded ascendency to it over the Assembly elections as well thought out strategy. Soon all political parties at the State and national level started vigorously their activities. The BJP at the local and national level appealed the ASKPC Leadership for participation in the polls in the communities and the national interest. Since the BJP only has been right from the beginning all along helping the beleaguered community in its rehabilitation and survival and has been all along strongly representing in the Parliamentary and other forums its sufferings, it was under all the cannons justifiable and warranted our participation. Even those who had actively participated and endorsed the boycott call at the conclave and at Delhi had to review their stand and declared a conditional boycott. This all culminated into four of our Baradari Leaders/members in contesting the elections on BJP mandate/as independents taking advantage of general by-cott call given by APHC in the Valley. one K.P. member who happens to be already in the valley was having a support of Awami League floated by the renegades Jamsheed Shirazi alias Kuka Parray. It is all regretting affair that even if now we resolved to contest even at the late hour, K.Ps could have worked out a common strategy and agreed for a common candidate as the perceptions held by the Hon'ble Members before the exodus continues to be the same despite the genocide perpetrated on the community.

Now ultimately we have not gained as K.Ps anything in the whole exercise. Not a single K.P. was returned but on the other hand we got fully exposed by the vicious mechanism played by the Election authority who mischievously took up the postal ballots of the displaced migrants for counting first without mixing the ballots in utter violation of the secrecy of ballots and then the same authority manoeuvered to announce on the Doordarshan and the media that 90 percent of the displaced migrant votes had been cast in favour of BJP, but now there are no regrets to us.

Another point that the displaced migrant has to undergo a severe travail exercise as he has earlier undergone facing the brazen sun through a long procedure before he is able to collect the ballot paper, and post it. This is reducing him to a lame duck, a denial of his normal constitutional right when a militant in the valley has direct access to the voting procedure.

Next in the 46 Constituent Assembly segments there is not a single segment where the K.P. could be returned as all the segments are carved in such a way where a K.P. has no scope of being returned. Even the two constituencies of Habba-Kadal and Zaddibal where K.Ps votes were decisive, have been diluted in the last delimitation process where more areas predominantly muslim areas have been annexed. Contesting and participating in the Elections as K.Ps votes were decisive, have been diluted in the last delimitation process where more areas predominantly muslim areas have been annexed. Contesting and participating in the Elections as K.Ps is absolutely meaningless. A few of our K.P. Biradari Members have expressed/given in their desire to contest the elections and even specified

the particular constituency. As now the Political parties NC-BSP, JD, Cong, SP, AI, and host of independents who are indirectly likely to be supported by APHC though the latter has given a call for boycott, a natural corollery follows that in such dispensation how much are the chances of K.P. candidates standing on their own. Assuming even if a K.P. candidate in any constituent segment is supported by any political party and wins the election he is bound to speak their language ignoring altogether his own plight and destitution in which he has been frozen for all these years. For the majority muslims in the Valley or in the Jammu Division the candidates returned to the Assembly regardless of their political affiliation have a common and prior most agenda of securing the maximum autonomy/greater autonomy and the K.P. backed by any political party in the valley and returned on their ticket is bound to endorse all such initiatives and moves. If we particiapte with an objective of our individual and vested interest and petty interests leaving the national and community perspectives to winds it will be probably the meanest degeneration of the community. A few of us argue that the non-participation shall pave the way for our alienation and isolation which absolutely has no creditibility as the community has witnessed this all along all these decades and faced severe discriminations for all these years and earlier.

A section of our hounded out community hold the view of some initiative could be made by the community leaders with the popular and most viable, potential, political party likely to emerge popular out of the majority electorate in the valley and negotiate and bargain of our remedies and redressal of the brazen and immediate problems faced by the displaced migrants in respect of their return to the valley and their rehabilitation providing all the political and social securities together with economic and religious securities by way of at least providing 4-nomination of K.P's in the legislature and one parliamentary seat and likewise a genuine representation in the Executive and Judiciary, Providing all the constitutional guarantee without any discrimination, promising their rehabilitation in the secure zones/clusters indentifying them towards South Kashmir, providing interest free loans to the unemployed youths to start their enterpreneurship and self-employment settlement and payment of compensation and Ex-gratia to the orchardists, agriculturists and the fire-sufferers and to include this in the Election manifesto, the community would not only actively participate but work hard to ensure the success of such candidates belonging to such political party. But the million dollar question is who is going to negotiate and with whom. Our ranks and file are divided. A common platform is a distant possibility having had our worst experiences in the past three years and on the other who shall guarantee the credibility of their political party and how could such modality/Modus operadi be worked out. This is a confused situation and has to be discarded at the moment and it is advisable to wait and watch and to monitor the current situation. The politidcal parties themselves are at cross roads and beweildered largely about the response of the people towards them and their future performance. A non-participation of the polls at the moment is therefore envisaged on all counts. A protest on the other hand against the continued apathetic condition of the displaced migrants with the Centre and the State Governments/the Election Commission/the N.H.R.C. has wider ramifications at the national and international level.

The shape of the things to come

❑ S.K. Shah

Prof. S.K. Shah in a series of articles in K.P. Times presented human evolution with a geological/anthropological analysis vis-a-vis popular Hindu religious belief of Dasham-Avtar (Ten incarnations of Lord Vishnu) in a lucid manner. The present article is the last in the series. -Editor

THE story of human evolution as re-corded in the Hindu scriptures is primarily in a symbolic form. The various epochs are shown to be heralded by the incarnation of the Lord in different forms. Such a concept is not known in any other religious philosophy. This is because the Hinduism is the only philosophy which recognizes the phenomenon of change in universe and does not take any idea or belief as sacrosanct. Every doctrine is governed by the sensory perception of human beings. As this perception expands the doctrine is bound to change. Therefore, every doctrine is governed by two parameters, the place (*disha*) and time (*kaal*) and when these parameters vary the doctrine is bound to get modified. This makes Hinduism the most dynamic philosophy which transgresses all scientific and philosophical advancements. Understood in the correct perspective, it will continue to be a universal philosophy, absorbing all new thoughts and scientific advancements within its fold. The concept of God as encompassing the total universe including the inanimate and animate objects, each fitting into a proper slot in the overall scheme of things is the holistic approach which the modern scientific thought is striving to evolve. Thus Hinduism is the only religion (though it cannot be classified as one in the strict sense of revealed religions) which has never come in conflict with scientific doctrines at any stage. If at all there has been any resistance to scientific thought, it has been only out of sheer ignorance of the Hindu philosophy on part of some of the members of the priesthood, which deteriorated into superstition as a result of certain vested interests. The Hindu concept is amply borne out by the following rhyme:

A fire-mist and planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty
And a face turned from the clod--
Some call it Evolution,
And others call it God.

-William Herbert Carruth

In the concept of Dasavataram or ten incarnations of the Lord, the propounding sages had visualized upto present stage of human evolution, which included the prediction of the appearance of Kalki as the last incarnation. This marked the end of a *Kalpa* or an aeon and by implication would be followed by a *Pralaya* or annihilation of all creation or probably its reorganization. Some of the recent saints, scholars and Yogis like Aurobindo Ghosh, on the other hand have visualized the evolution of a superman with a consciousness far surpassing anything that can be imagined by the average man in the

present state. When Lord Krishna presented the *Virat Swarup* before Arjuna he made it clear to him that it would not be possible for him to behold it with his human sensory perception. He had to give him the benefit of a special perception, the *Divya Drishti* to make it possible for him to behold the universe and cosmos in its totality. That is the kind of a sensory perception that such a superconscious man would be having, according to these sages.

The perception of man at his present level of evolution is limited by his senses. His eye can see only upto a certain distance and only upto a certain size. When we say that a room is empty, it is because we cannot see the millions of dust particles, microbes, pollen grains and spores that are floating around, for our eyes have a limitation of size. When we say that everything is quiet and silence is pervading it is because our ears cannot hear any sound which has a frequency of more than 20,000 or less than 30 per second. Otherwise this world is full of all kinds of sounds but we are blissfully saved from hearing them because they are either supersonic or subsonic and, therefore, beyond our auditory capacity. Likewise, there are all kinds of rays, sounds, signals, waves and what not traversing the cosmos about which we are absolutely ignorant because they are beyond our sensory perception. Sometimes we tend to get too arrogant about it discounting anything that we cannot perceive while at other times we land into superstition by believing in phenomena which cannot stand the test of reason.

Scientific advancement and technology has considerably widened our sensory perception. Initially it started with instruments like telescopes and microscopes which expanded our visual perception beyond its natural limitations. Modern technology has added a wide variety of perceptions, with the result that we are handling all kinds of waves like radiowaves and other signals which could not have been perceived by any of our five senses. In a way we are acquiring *Divya Drishti* indirectly through our senses by instrumentation and automation. We have a better perception of the universe than ever before and if the process continues, the superconscious state of Aurobindo Ghosh or *Divya Drishti* as bestowed to Arjuna may not be far away.

A question which naturally comes to ones mind is "What next?" The awe and trepidation generated by the exponential rate of human evolution during last few decades has created a sense of insecurity in the humankind. There is a fear of the future and what is in store for us. Some of us take consolation in the fact that they would not be around after next few years or decades and so who cares what happens to the next generation. This ostrich-like attitude does not appreciate that we are a stage in human evolution which was attained after billions of years of progressive change and we carry in us all those genes which we are supposed to transmit to the future generations. We owe it to our past generations that we do not fail them and bring all this effort to a naught. We are a part of a whole and fit in a slot in the flowing process of evolution. It would be unnatural to consider ourselves as individuals, for we have no existence of our own. The individual ego is there to provide a motivation for us to strive to achieve greater heights in our lifetime and pass on the genes to our descendants. Lal Ded has aptly put it in the couplet : *Asi ais tai asi aasau, Asi dour kur patawat, Shivas sori na zeon ta marun., Ravas sori na atagat."* We existed before and we shall exist hereafter. We traversed [the globe] all along. Shiva [personifying matter and energy] shall not refrain from birth and death, nor shall the sun refrain from its transit into space.

The fear of the future has always been paramount in human society. While on the one hand it led to all kinds of superstitions including fortune telling, palmistry, astrology etc. it also generated scientific fiction. But in recent years a new field of scientific thought known euphemistically as Futurology has emerged which tries to

analyze scientifically asto what could be the shape of things to come. If we analyze the process of evolution during last three billion years we realize that human evolution was the only one which reached such a high degree of sophistication while there were millions of other experiments made by nature which ended in a failure. That should give us a feeling of how special we are. Let us look into the causes of some of these failures. The dinosaurs were ruling the roost when our ancestral mammals were insignificant and nowhere in the picture. Had they survived and evolved they could have been the ancestors of a special creation much before man emerged. But that was not to be. Why? An asteroid hit the earth and generated a prolonged winter disturbing the ecosystem of the dinosaurs. It was an accident. A cosmic accident, no doubt. Likewise, some other grass eating mammals were the rulers much before our primate ancestors were of any consequence. They were too much dependent on the grasses and vegetation and when that declined due to glaciation their food chain was disturbed. They were far specialized for that kind of food so that they could not adapt to the change. They also became extinct bringing another natural experiment to a failure. We have been lucky so long to survive through all these catastrophes. Will our luck sustain?

We could be hit by an asteroid around 2121 AD or about 125 years from now. That is what our astronomers predict. Shall we come to an ignoble end then like the dinosaurs? Perhaps not. Because we know that is likely to happen and we may by then acquire the technology of changing the course of the asteroid or alternatively we can make arrangements to ward off or minimize the damage. Our ecosystem is changing rapidly because during last one hundred years we have burnt fossil fuels in our insatiable appetite for energy and increased the carbon dioxide level of the atmosphere. Shall we alter the climate and configuration of the earth in such a way that we would eventually bring an end to our race? We have disturbed the ecosystem resulting in the extinction of several animal and plant species which constituted a food chain. Have we cut or own feet? Are we tending towards extinction through overpopulation, pollution and environmental abuse? Let us hope not since we have started getting conscious of it. It would be nature's greatest disaster if human experiment would fail, for it is only us in the entire creation who have a chance to attain the state of *Param Braham*.

So let us join in the famous Upanishadic prayer and invoke all the forces of nature to remain in equilibrium and peace :

OM DYOUH SHANTI, ANTARIKSHA SHANTI, PRITHVI SHANTI, APAH SHANTI, OSHADHAYAH SHANTI, VANAS PATAH SHANTI, VISHVEDEVAH SHANTI, BRAHMA SHANTI, SARVAM SHANTI SHANTI EVA SHANTI, SAMA SHANTIREDEHI.

MAY THE HEAVENS GIVE RISE TO PEACE

MAY THE ATMOSPHERE GIVE RISE TO PEACE

MAY THE EARTH GIVE RISE TO PEACE

MAY THE WATER GIVE RISE TO PEACE

MAY THE HERBS GIVE RISE TO PEACE

MAY THE VEGETATION GIVE RISE TO PEACE

MAY THE SCHOLARS/LEARNED GIVE RISE TO PEACE

MAY THE KNOWLEDGE OF THE BRAHAMA GIVE RISE TO PEACE

MAY PEACE PREVAIL IN THE ENTIRE UNIVERSE

MAY PEACE ITSELF GIVE RISE TO PEACE

MAY WE ATTAIN THE PEACE THAT IS INDEED TRUE

Super natural characters of Kashmiri folklore

❑ By Purnima Kak

FOLKLORE is that form of art which comprises of various types of stories, proverbs, songs, sayings, spells and incantation; which are always spoken in local language. The background of their creation reveals the social and historical conditions of that age in which they were written.

Kashmiri tradition is rich in cultural heritage, myths, legends and of course in folklores and beliefs. These beliefs and folklores are traditionally accepted concepts, which often involve supernatural credence in which it has been built during unaccounted generations as a result of largely emotional association of cause and effect on the part of the folk.

The term folkore was coined by English man Willam Johan Thomas in 1846 and in Kashmir it was A. Stein and Kaowle who first introduced salient facts of Kashmiri folklore.

These folkores revolve round the character which are possessed of an intriguing nature. They reveal vividness of imagination & may be some personal experiences of the people living during that time.

Rahchok or Bramarchok : The word "Rah" means "Way" and "Bram" "Fear." It is believed that travellers during nights in desolate areas often meet these Rahchocks. This character is having a pot full of fire on his head. It is said that he has powerful, luminous eyes on the forehead.

Tasrup Dar :- It is the character most prevalent in rural stories. He is supposed to be in desolate and deserted place like "Rahchok" He can see everybody but no one can see him. He is supposed to accept sacrifice of sheep and offers of rich. He can change his appearance and form. But he can not harm persons in possession of iron or matches nor he could harm person riding on a horse, but tries to frighten them by setting fire rail. He too lives in caves and ditches.

Rantas :- This character is believed to have a body over grown with hair. They say that her toes are directed backwards and her breast are so long that she hangs them over her shoulders. She frightens people because of her looks in caves and comes to populated areas during nights and in autumn.

Dan :- She is supposed to be an evil spirit and she can appear in any human form in heights and also in size. She always tries to bar the roads to good deeds. Her appearances are very ferocious with long nails, untied hair and face backwards. This character is mostly in Kishtwar & Baderwah.

YACH OR YAKH :-Actually concept of Yakh mythologies belong to the court of Lord-Indira-He appears in the mont of "PoH". He is short statured man wearing cap.

Religion is what?

❑ B.N. Bhan 'Nisar'

RELIGION as it appears is the source of order. Religion is the greatest of all means for the establishment of order in the world and for peaceful contentment of all that dwell therein. Should the lamp of religion be obscured, chaos and confusion will ensue and the lights of fairness of justice, of tranquility and peace cease to shine.

Humanity has come to a point of paralyzing conflict, it must look to itself, to its own negligence, to the siren voices to which it has listened, for the source of the misunderstandings and confusion perpetrated in the name of religion. Those who have held blindly and selfishly to their particular orthodoxies, who have imposed on their votaries erroneous and conflicting interpretations of the pronouncements of the prophet of God, (Sulam), bear heavy responsibility for this confusion - a confusion compounded by the artificial barriers erected between faith and reason, science and religion.

The teaching that we should treat other as we ourselves would wish to be treated, so should be the case with respective religions and faiths. The current resurgence of militant religions fanaticism, religion and religious institutions have for many a decades been viewed by increasing numbers of people as irrelevant to the major concerns of the "Modern Kashmir."

The fanaticism and fundamentalism opted by certain community members in Kashmir Valley right from 1986, on the behest of Pakistan, has rendered the Valley as Hell for Humanity. Many human lives, women and men, boys and girls, peasants and traders, officials and subordinates, Doctors and pleaders, Professors and teachers, scholars and intelligentia, big and small, have been put to death, besides, kidnappings and rapes of about 18,000 young women and girls in the name of so called religious war "Jehad" which has been waged by these Muslim extremists, disloyal Indians and Pakistani puppets in the State of J&K, the resultant effect of which has been total devastation, destructions of public and private properties, vanishing of moral values, burning of educational Institutions, Elimination of Tourism Industry. Besides, exodous of 3.5 lakh Hindus from the Valley and hundreds of Hindu families from Doda district. Further, many a Kashmir Mulsims had also been forced to leave the Valley on this account.

Religious fundamentalism has spread mostly in eastern countries, which has brought unrest all over. The resurgence of fanatical religious fervour occuring in many lands cannot be regarded as more than a dying convulsion. The very nature of the violant and disruptive phenomena associated with it testifies to the spritual bankruptiey it represents. Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories, won by the particular religion it purports to serve.

Let us pray to the Almightly to save Kashmir in particular and State of J&K in general, from the obnoxious game of genocide by Pak sponsored fundamentalists, extremists and so called "Jehadies," before it will be too late.

(WITH REFERENCE TO "VADA-IE-SULAH JEHANI"

Kashmiri poems by Rasul Mir

❑ **Translation by R. Bharati**

(Durdaneh aasith bekhabar merjaneh dapan chhi)

You are pearl, whom the ignorant call a coral
The squint-eyed once see a moon
While your face shines like a phoebus
The heaving bosom plays havoc with lovers
Why call them 'breasts' and not luscious pomegranates
Your figure humbles the brave and bends the arrows.
You are called a walking cypress.
A silver shamshad (box-tree).
Your eye lashes the arrows of cupid,
Iranian sabre the eyebrows'
Armed thus your eyes plunder like a young Turk.

Your lips : a garnet or a red-gem,
But they appear like the blood-dyed beetle leaves.
O, cruel friend, the plunderer of hearts,
The breaker of vows;
Some call you the comforter of life;
The life itself.
Your face shines like
The moon of Kandhar.
The graceful lovers call you
The chosen of the world; the benevolent moon.
Though "Rasul" is notorious for loving
Rose-bud lips;
Still be you cheerful.
The true lovers never call you faithless.

(Syod roz thod tul niqab; betab korthus sondri)

Stand erect and lift your veil
You make me restless O, the beautiful one;
You are either a moon or sun or a nymph.
Do not veil off your beauty; I am restless.
Your face, a rose petal; a bunch of heavenly flowers.
Still your beauty is ephemeral.
Your curly hair steals my heart O dear;
Your love has enchained my heart
And I am restless.

You gave me the wine of your love,
Your eyes are the goblet-fulls of wine.
My burning heart is out of wits
And in a dazed condition.
The narcissus has been enamoured
By some black bee.
From that day it is restless.
I too am restless;
O paragon of beauty.
Rings in ears, dressed in brocade;
Silken hair with golden threaded cap,
The bed of sable skin.

Play on the flute and fiddle
Like a lustful hornet.
So that you are lost in your melody.
You make me restless.
Your voice is sweet,
You are a smiling flower plant.
Your lips are granet and prune.
With the fire of your love
My heart is burning from within.
You poured water over my fire
And made me restless.

O Rasul the hell of this craving heart
Is known only to a nightingale
And a moth.
The blind know not the moon
You make me restless, O paragon of beauty!

Kashmiri Pandits plea to UN panel

GENEVA, Aug 15 (PTI)-Representatives of Kashmiri Pandits have demanded that the terms of reference of the National Human Rights Commission (NHRC) should be changed to empower it to look into the problems of Kashmiri migrants.

The plea was made by representatives of the Indo-European Kashmir Forum, the Indo-American Kashmir Forum and Indo-Canadian Kashmir Forum in their submissions to Asbjorn Eide, Chairman of the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities here yesterday.

Appreciating the sub-commission highlighting in its report the plight of members of the Kashmiri Pandit minority driven out of their homeland at gunpoint by Kashmiri terrorists, the three organisations wanted it to inquire from the Indian Government why the NHRC had been precluded from bringing the misery of the Kashmiri Pandit minority under its purview.

The organisations of the Kashmiri Pandits said they agreed with the recommendations of the UN Working group that the NHRC should serve as a national monitoring body and the representative of the UN High Commissioner for Refugees in India should serve as an international monitor to promote and protect the rights of the Kashmiri pandits.

"While the Government of India has made a concerted effort in establishing a sustained dialogue with Kashmiri militants, it had provided very little, if any, information to the Pandit minority community, which was the worst sufferer of militancy in Jammu and Kashmir," the three Kashmiri Pandit representatives said in their submission to the sub-commission.

Dr A.K. Kaul, President of the Indo-Canadian Kashmir Forum, who also attended meetings with human rights commission officials, told them. "It was unfortunate that the Government of India had done poorly in maintaining a sustained or even a symbolic dialogue with Kashmiri Pandits."

Dr Shifan Durrani, another representative said neither the Prime Miniter nor a senior Union Minister had visited refugee camps in Jammu where Kashmiri Pandits had been lodged in pitiable conditions after fleeing following the terror unleashed by the terrorists in 1989-90.

Recently, when Prime Minister Deve Gowda visited Kashmir he had made no effort to visit these refugee camps, they said.

The Kashmiri Pandit representatives made specific recommendations to the working group of the sub-commission on human rights, particularly in regard to internally displaced person clssification, creation of safe havens for them and even asylum as possible means of protecting the minorities.

Another Kashmiri pandit representative, Dr Vijay Kaul told the sub-commission yesterday that it was strange that those who had made Kashmiri Pandits their target in Kashmir, indulged in almost ethnic cleansing, looted houses and property of minorities, were now standing here to complain of human rights violations against them.

Prof K.N. Pandita, representing the Afro-Asian Solidarity Organisation, in his speech at the sub-commission said the world body had to grapple hard to protect minorities from new forms of discrimination like ethnic cleansing of minorities in Kashmir, the Balkans, Rawanda, Somalia, Sudan and Burundi.

He called for measures to rehabilitate Kashmiri pandits in safe zones in the Kashmir valley.

HEALTH WAYS

Modification of life style must for longevity

Modification of life style is a must for longevity of heart patients, as most treatments merely provide temporary relief according to cardiologists.

Doctors at the second national conference of Indian College of Cardiology (ICC) held at New Delhi observed that heart problems claim more lives in old age and most of the treatments available so far only provide temporary relief. Hence it is necessary to improve the life style so as to avoid heart aillment. Dr. H.S. Wazir, a Cardiologist at the All India Institute of Medical Sciences, said that life expectancy can be enhanced by the natural way of Yoga and "one does not need to be a Sadhu for that."

According to Dr Rajeev Lochan, organising Secretary of the conference, said," our aim is to prevent all that which leads to deposition of cholesterol in the arteries. We are promoting the natural way for those who wants to avoid major operation."

About the history of cardiology in the country, Mr. Wazir said from the masterly inactivity comprising of prolonged bed rest, placebos and polypharmacy of uncertain outcome in the fifties to the most aggressive activity in cardiovascular intervention procedures like angioplasty, ablations and automatic defibrillators with high predictive outcome in the nineties, has been the story of growth of cardiology in general in he country.

According to Dr. C.V.S Ram from Dallas, United States, non-pharmological measures like keeping the weight down, exercise, mental relaxation non-smoking, limiting alochohol intake remained primary steps towards treatment of hypertension.

Dr R. leanage, an eminent paediatric cardiologist in England specialising in echocardiology, talked about early diagnosis by echocardiography and need to have surgery as and when required.

Dr. U.Koul of AIIMS, talking about intravascular Ultrasound (IVUS) as diagnostic modality, said only few hospitals in the country have this facility. In this a probe is inserted into the arteries which takes ultrsonic pictures from within. IVUS can be performed with very low rate of complications and helps interventional cardiologist in deciding the mode of treatment.

Eat less spinach, avoid kidney stones

If you take too much of lush green spinach or tempting tomatoes, beware, for you might be inviting diseases of the kidney, particularly renal stone ailments.

Nephrologists from all over the country cautioned the people against excessive consumption of cheese, full-cream milk and ice cream besides vegetables like potato, turnip, Spinach and tomato. Their high content of calcium, sodium and oxalate could lead to formation of stones in kidneys, they said.

Kidney specialists suggested altering of food habits like avoiding red meat and eggs but felt that fish was safe. They advised adequate intake of oranges, apples and vegetables like lady's finger as they are rich in potassium and magnesium which do not allow formation of stones in kidneys.

According to Dr. S N A Rizvi, head of the department of medicine and nephrology, Maulana Azad Medical College Delhi, the number of patients suffering from renal stone diseases was higher in Bihar and Punjab but lesser in the southern parts of the country.

This was because in the northern parts people consumed less water leading to inadequate micturition, causing diseases.

Another specialist from the nephrology department of the Sanjay Gandhi post-graduate institute of medical sciences, Lucknow, Dr. R.K. Sharma said that hypertension was directly related to kidney diseases.

He said that 10 per cent of hypertension was due to kidney diseases, as blood vessels supplying blood to the kidney were constricted in patients. The narrowing of the artery of the kidney could be corrected by surgery or angioplasty alone, he said.

Dr. Sharma said that high blood pressure, which could eventually lead to kidney failure, could be controlled by changing food habits. Reduction in salt intake, increase in intake of potassium, little bit of exercise and yoga to relax the body would be highly beneficial for such patients, he added.

In case of acute renal failure, when the kidney suddenly stops production of urine and the metabolic waste products remain accumulated in the body, the treatment should be started immediately, according to Dr. Nandita Rai Chaudhary, head of the nephrology department of Guwahati Medical College, Assam.

She suggested cautious use of drugs like gentamycin, chloroquin, quinine and sulphonamides as they might lead to renal failure.

She said that replacement of body fluids in patients who have undergone surgery should be done within 12 to 24 hours of the operation. If it was not done within that time the patients should be put on dialysis to prevent renal failure.

PASHUPATI MANDIR LAXMINAGAR (SARWAL), JAMMU 180 005
RECEIPTS & PAYMENTS ACCOUNT FOR THE YEAR 1995-96

Particulars	Amount	Particulars	Amount
ToOpening Balance :			
Cash 3, 568.00	8, 728.36	By Construction A/C	43, 697.00
Bank 5, 160.36		By Electrification charges	1,580.00
ToDonations	25, 864.65	By Maintenance A/C	6, 014.00
ToRent Account :		By Festivals and functions	649.00
Accomodation 6,800.00			
Utensils 430.00	7,230.00	By Stationery & printing	430.00
ToChadawa	11,479.35	By Pooja Samahgri	80.00
ToMembership Fee	3,775.00	By Misc : Expenses	206.00
ToBank interest	456.00	By Closing cash balance :	
ToHawan account			
(Net receipts)	12,646.00	Cash 2,227.00	
		Bank 15,296.00	17,523.36
Total	70,179.36	Total	70,179.36

(SD) B.L. Moza Treasurer **(SD) R.N. Bhan President** **(SD) B.K. Kandhari Gen : Secretary.**

AUDIT CERTIFICATE

Certificated that I have audited the accounts of Pashupati Mandir for the year 1995-96, on the basis of the accounts/documents made available by the Prabandak Samti and have accordingly drawn the Recepts & Payments Account for the said period, as tabulated above. It is further certified that the said accounts are correct to the best of my knowledge & belief, subject to the observations made in the report appended hereto. An Explanatory Memorandum to the said Receipts & Payments Account is also enclosed.

(SD) B.L. Khar

"Abuse of hospitality and kindness"

Secularism in India is a one way affair to say otherwise is to conceal the Truth.

"HINDUISM is a tolerant creed and, as the accounts of the Arab travellers definitely prove, the Hindu "Rajas" (kings) allowed Musalmans to settle in suburbs of their capitals and gave them lands for their houses, mosques and graves. The works of the Arab travellers also show that in spite of the caste-system, the Muslims had a free run of the land "writes Prof. Mohd Habib of Aligarh Muslim University in his famous work "Some aspects of Religion and Politics in India during the thirteenth Century."

Habib also writes that India was the only country where refugees could find both security and livelihood.

The foreigners should have been grateful to the Hindus of India for their hospitality, kindness and generosity but what they did instead was unfortunate.

On page No. 315 of the said book the same author states that "if the Muslims besiege any fort or city in a dar-ul-harb (non-Muslim land) their first duty is to offer Islam to the non-Muslims. If they accept it, hostilities should cease and siege should be given up forthwith. If they refuse to accept Islam, jiziyah (Tax) should be demanded from them. If they consent to pay it, all conflicts should cease. "According to Indian standards dividing mankind into "Believers and non-believers" and the world into "Darul Harb and darul-islam" was cruel and unwise but according to the Arab culture it was normal.

We do not like to open the old wounds which show how India was enslaved and resulted into shrinkage of Indian territory by creation of Muslim Afghanistan, Pakistan and Bangladesh. But the onslaught has no end. Kashmir is the case in point.

Hindu tolerence :– Hindu tolerence degenerated to such an extent from the advant of the so-called Independence in 1947 as a result of transfer of power to Sheikh Abdullah that while the Muslims and Christians were considered as"minorities" in India, the Hindus of Kashmir are not considered as "minorities at all with the result that the National Integration Council and the Minorities Commission cannot take cognisance of the head-hunting of the Hindu minority of the valley.

Those Hindus who, owing to certain peculiar circumstances, stayed back in Kashmir after the Mass Hindu Exodus as a result of complete Islamization of the valley in 1990, still suffer unprintable hostalities even after letting themselves to be reduced to the status of "payers of jiziyah" and surfs.

India is known for its religious tolerence. Indian tolerence is nothing but Hindu tolerence. Dr Billy Graham top most leader of the Protestant Christian World and the Catholic Popes of the Vatican have repeatedly acknowledged this fact.

India is the only country which has not presecuted Chrsitians in its long history said a State Minister in Kerala recently while

felicitating U.K. based General Bramwell Tillsley the head of the most popular global Chrsitian organization called "Salvation Army." At Trivandrum (South India) the Mayor, Mr. M.P. Padmanabhan, garlanded the visitor and welcomed him on behalf of the public. The State Chief Minister, Mr K. Karunakaran, greeted him on hehalf of the state.

General and his wife had an audience with the State Governor, mr Rachath. The Governor, assured the General of his government's support for all that the Army was doing. The Press, Radio and T.V. gave good coverage to General and Mrs. Tillsley's visit.

The Mission of General Tillsley is to win lost "souls of India" non Christan infidals to Christ. The population of Christians in India is just below 3% but in Mizoram it is about 90% and Mizoram as everybody, knows, is a trouble spot. Why does the loyalty of the converted Hindus toward India undergoes change after they assume majority in a particular State?

Attitude of positive respect to all religions :– Mir Mushtaq Ahmad, Chairman of the Secular Forum (Delhi) once asserted that Secularism entailed an attitude of positive respect to all religions of the world. This was sensured by Muslim organisations including Maulana Akhlaq Ahmad Qasimi of the Delhi Jamiyat-ulama. According to the later secularism must be explained not in term of "respect" but in terms of "tolerence" He said :-

"Positive respect breeds nothing but stagnancy... Two diametrically opposed view points can not tolerate each other. How can a humanist, for example, be asked to respect those who discriminate among human beings on the ground of their birth? We know that people who are in favour of individual ownership cannot sincerely respect those who stand for collective ownership. This is applicable to every field, and religion is one of them.

Qasimi further says "On the surface of the difference between the two opposing views may appear more quibbling, but in reality it is not so, respect is certainly different from mere tolerence, in so far as it implies a willingness on one's part to accommodate the other party's viewpoints and readiness to review and revise one's own prejudices and inhibitions. On the other hand tolerance is much more passive, pragmatic and expedient. Tolerence is time and space bound. It does not reqire involvement, one may remain indifferent to others and still be tolerent but that would hardly be called respect.

Those who would show "respect" to all religions apparetly mean to say that all religions are true, and one may reach the "ultimate truth" by following anyone of them. This can hardly be acceptable to those Muslims whom "Shariah" permists to go only as far as to tolerate other religions. For them there may be many paths to God, but the "Straight Path "is one– ISLAM. In such a situation where a Muslim believes that the straight path is one, and also that he is the member of the "best group raised up for men" he can scarely acknowledge that other religious systems may be true to the same degree as his own.

Qasimi goes on to say according to "Islam in Secular India by Dr. Mushir-ul-Haq that a Muslim is constantly reminded of the divine injection that "from among you there should be a party who invite to the good and enjoy the right and forbid the wrong. In such a situation where a Muslim

believes that he is supposed to carry the divine message to the entire world, he can not easily respect those who he believes, have gone astray.

The Muslim attitude of respect to all religions is clear. The Ulma openly say that Secularism in India is acceptable only because the alternative would be a Hindu State ignoring the fact that India is Secular only because Hindus form the majority of the Indian population.

We accept Secularism as a political expediency :- The Ulma make no secret of their assertian that to the Muslims Secularism means lying low till it is time to strike.

Muslims as individuals :- Many Muslims as individuals have shown praiseworthy traits of benevolence and tolerence toward non-Muslim friends and contacts but such behaviour is hardly forthcoming at the community level and at the time of community call to decimate them.

Lying low tactics :- Leading scholars of the age went to see Iltamish (a Muslim ruler in India) and requested him to confront the Hindus with the alternative of "death or Islam" which meant that they were not in favour of according the status of "Zimmis" to the Hindus and bracketted them with the Kafirs of Arabia with whom no such arrangement was permitted.

Iltamish asked Nizam-ul-Mulk Junaidi to give a reply to the Ulma. Refering to the impracticability of the demand, the Wazir (Advisor) said; But at the movement India has newly been conquered and the Muslims are so few that they were like salt (in a large dish) If the above orders are to be applied to the Hindus, it is possible they might combine and a general confusion might ensure and the Muslims would be too few in number to suppress this general confusion. However, after a few years in the capital and in the regions and in the small towns, the Muslims are well established and the troops are larger, it will be possible to give Hindus the choice of 'death' or "Islam." This is what Prof. Mohd Habib writes on page 316 of his book "Some aspects of...." unfortunately non-Muslims are not regarded as citizens by any Islamic State in the world, even if they are original natives of the land. But Hindus of J&K State witnessed abuse of Human Rights right from 1947 inspite of the fact that the state was supposed to have rejected the two nation theory of Jinnah and adopted secularism.

For fundamentalists, the identitly of the enemy has remained constant since islam first confronted unbelief. This is what ulma have been repeating with one voice even when lying low from 1947 to 1952 under Sheikh Abdullah's rule. The present plight of the Kashmiri Hindus and the tactics adopted by Muslim bureaucrats to harrass and humiliate them till this date proves to the hilt that secularism in India is a one way trafic. To say otherwise is to conceal the Truth.

-Courtesy VOJK

K.P. Sabha Congratulates
Ms. Nimmi Fotedar

Mrs. Nimmi Fotedar (Tikku), Headmistress, Government Girls School Akalpur, Marh Block, was honoured with National award on teachers day in recognition of her services in the professionley the president of India. She is an executive member of K.P. Sabha, Ambphalla Jammu and a social worker. She helps poor and downtrodden children. She has also won several awards in district and tehsil level.

"The enemies within"

❑ By T. Kapishtal

Look at the letter as under of Zubair Ahmed that appeared in patriot (6th March, 94)

By Zubai Ahmad, New Delhi

Indian missiles point in just one direction

Dr. APJ Abdul Kalam. the brain behind India's missile programme. must no doubt be glowing with happiness at the praise being showered on him for the successful launching of the Prithivi and Agni. But one hopes that he is aware of the implications of his activities in a large context. He must remember that he is a Muslim first and then an Indian. Therefore. his loyalty and dedication must above all be to Islam.

When Dr Abdul Kalam's missiles are finally developed and operational who can they potentially be directed at? A look at the map of the region should prove to be a revelation to him.

To India's west lies Pakistan. Afghanistan and Iran. Further away there are Syria. Iraq. Jordan. To the north and north-west. lie Uzbekistan. Kazhakistan. Turkmenistan. Tajikistan. and Kirghyizstan. To the east and south-west-west- Saudi Arabia. the Gulf states and other Islamic countries of Africa.

Can Dr Abdul Kalam fail to notice that these are all Islamic countries in the region? Nepal. Bhutan. China. Burma. Thailand. Sri Lanka. It is most unlikely that Dr. Abdul Kalam's missiles will be directed towards these countries.

Therefore. one must say that witingly or unwittingly Dr Abdul Kalam has become a pawn in the hands of vested interests. I appeal to him to go back to his imperishable roots embedded in Islam and cease this unholy activity.

HE is unmindful of the fact that Pakistan and its allies are responsible for migration of approximately three lakh people from Kashmir and he has no sympathy for their sufferings, because they are Hindus.

He does not care when Pakistan pushes trained militants into India and they kill mercilessly innocent people. Mr Zubair (and other like him) is not touched because it is a war waged by Islam against Hindusim and is just. But if a Hindu retaliates, it is unjust.

He and others like him smile with triumph when there are bomb blasts in stock exchange and other places in Bombay. He does not care because only Hindus died in the blasts. The timing of blasts was meticulously choosen about 2·30 PM on Friday in month of "Ramadan" when all Muslims were in mosques- praying.

Mr Zubair (and others like him) have sleepless nights because India is taking steps to safeguard its boundaries and integrity. But when Pakistan clandestinely assembles a nuclear Bomb, he jumps with joy, unmindful of the fact that nuclear bomb can cause limitless harm. Why should he worry – the Bomb is against Hindus.

Our great leaders, who are enjoying in big

Haveli's at my cost, just close their eyes and ears. They go on harping the tune of "Secularism" and "Sarva Dharma Sambhav" Not that they believe in the philosophy of Lord Krishna, but it suits them to bag the votes. And Zubair and his kin are doing their job relentlessly.

Zubair etc. always talk about the (socalled) unsufferable oppression of muslims in India, though on balance they suffer no oppression as compares to muslims of Pakistan – and our respected human right activists support their cause. The destruction of a desolate Muslim structure is raised to eminence and our respected leaders hang their head in shame, but when scores of temples are destroyed in India (not to talk of Pakistan), it is all in the game.

His heart bleeds because the Indian missiles are aimed at Pakistan or other Muslim countries.

According to Zubair, India should not take necessary steps to combat the evil designs of Pakistan, because Zubair is a Muslim & Pakistan is a Muslim country.

He is the enemy within. We may face the challenge from outside but the greater danger comes from within. It is not too late as yet. We have to meet all challenges with fortitude, courage and sense of self reliance. Make it clear, that India is for Indian. Every one has to be an Indian first and then a Hindu or a Muslim or a Sikh. Secularism means equality of all religious sects who live hormoniously together for the well being of country.

("There are a few fundamental features of Islam which cannot be altered, such as the manner of offering prayers, fasting, charity, Haj. However, all other matters concerning the social, economic and political life are subject to change in accordance to time" said justice Javed Iqbal of Jawahar Lal Nehru University in New Delhi in an interview with National Herald (August 12, 1993). And then there is another school of thought which proposes moderation and logic. Hamid Dalwid, M.C. Chaglla. A.B. Shah are just few examples. It is unfortunate that some politicians at the helm in India ignored the sober and liberal Muslim opinion by giving an artificial halo to Shahabuddins Bukharis and their ilk with eye on the Muslim vote Bank. "I am an Indian, that is for sure, but I am also an Islamic national. Indian Nationalism is territorial but our nationalism is not territorial but religious", said Qazi Nissar of Anantnag Kashmir to Sunday Observer "March 22, 1987". But who put it into the mouth of the Qazi? If rumour, gossip and top secret leakages are any cluemany Kashmiri's thought Mufti Mohd Syed the then Pradesh Congress Chief did it. There are more than three lakh mosques in India. Many more including Madrasas are coming up with amazing rapidity with Arab money. The number of Muslim journals and Missionaries is growing fast. Hindus have no quarrel with Islam as form of worship & religion.

Hindutva is in reality Indianness. In Indian languages the name of the country is Bharat, in Urdu, Hindustan, westerners gave it the name India. Thus, Indianness in English is the same as Hindutva and Bharatiyata in other languages.

The need of the day is to din "Hindutva" in the minds of Hindus and Muslims both. A Hindu who is spying against India on behest of some foreign power is as harmful as a Muslim doing so. Muslims can be an asset to India if they give up mental slavery of the foreign powers looking at India with evil eyes. Hindus must unite as the Muslim Community does in India. A strong Hindu force is also an answer to all the unpatriotic designs of self-seekers purchased by forces inimical to India.

NEWS SNIPPETS

KASHMIRI PANDIT Community throughout the world observed the Martyr's Day as usual on 14th September, 1996. Homage was paid to martyrs who laid their lives resisting the Islamic fundamentalists during the Kashmiri holocaust, in many towns in India and abroad.

In Jammu Daughter's of Vitasta organized a "Bhajan Sandhya" at Abhinav Theatre to pay homage to the martyr's of Kashmir and Doda holocaust and also those pilgrims who lost their lives during the recent Amarnath Yatra. Devotional songs and Leelas were sung by renowned artists of the community viz. Vijay Malla, Archana Jalali, Ravi Bhan, Usha Handoo, Deepali Wattal, Mamta Raina and they were provided orchestral support by prominent musicians of the community. It was a solemn occasion and a large audience was moved to tears of nostalgia. Tributes were paid to the memory of martyrs including Pandit Tika Lal Taploo by Mrs. Rama Shah, Coordinator of Daughters of Vitsasta, Dr K L Choudhary, Shrui M L Kemmu, Prof K N pandita and Dr Agnishekhar. The speakers gave graphic account of the genesis and causes of terrorism in Kashmir and reiterated the resolve of the community to resist these machinations. They mentioned that the participation of a large number of pilgrims in Amarnath Yatra was not only for the purpose obtaining divine bliss of Lord Shiva but also to underscore a resolve that no amount of terrorism and fundamentalism could deter a Hindu undertaking this hazardous pilgrimage. The speakers urged the community to face the present turmoil with unity courage and determination which had seen them through last six hundred years of persecution with their cultural moorings intact. It was necessary to preserve our cultural heritage which was in danger because of displacement.

Kashmiri Pandits discuss poll participation

A discussion of the leading community members, intellectuals and representatives of the various organization was organized in the premises of Kashmiri Pandit Sabha, Ambphalla, Jammu on 18th August, 1996. The meeting was sponsored by AIKS under the convenership of Shri Triloki Nath Khosa, President of the K.P. Sabha. Shri J.N. Kaul, President AIkS chaired the discussion which was focussed on the subject whether the Kashmiri Pandit community should participate in the Assembly elections or not. A questionaire was placed before the various speakers so that they would concentrate on the main theme.

In all 33 participants presented their views. They ranged from participation, conditioned participation to non-participation. Each of the speakers argued their viewpoints vehemently quoting examples and past experiences. They outlined the benefits of the each course of action. Finally, as was summed up by Shri J.N. Kaul, all seemed to have valid reasons to support their viewpoints and it was difficult to come to a concensus. However, after a threadbare discussion it was finally resolved that unless there was a clear cut indication by political parties in their manifestoes about the place of Kashmiri Pandits in their respective scheme of things in the future of Kashmiri, the election would be meaningless for them. The finally resolution drafted was as under :

"All the participants expressed their anguish at the total neglect of the powers that be for not taking the community's interests into consideration while formulating electoral process and announcing various packages, both political and economic. It seems that a process of elimination and annihilation of the community is under way. The Kashmiri Pandit community being the direct victims of the ongoing turmoil demands that any electoral process will be meaningless without their participation and for ensuring this participation tangible measures need to be taken for restoring their shattered confidence and hurt psyche.

As people with faith in democracy we could have actually participated in these elections but the government so far failed to spell out the place of Kashmiri Pandits in their respective scheme of things in the future of Kashmir.

If the political parties and government do not spell out a clear policy redefining the right of the community in the context of the contemplated moves, the election will have no meaning for the community."

(कश्यप) क्षीर भवानी (हिन्दी भाग)

अंक : 1 सं० 12, 13 अगस्त-सितंबर 1996

सम्पादकीय

राजनीति की भाषा

चुनाव हो गए।

हम जानते हैं कि हम पर क्या बीती और हमने किस सीमा तक अपने दुख-दर्द को प्रकट होने दिया। हमने अपनी राजनीतिक विचारधारा को कैसे रूपायित किया, यह भी हमसे छुपा नहीं। पर प्रश्न अभी भी बना हुआ है कि क्या हमने अपनी किसी राजनीति का कोई रूप सुनिश्चित किया है?

खुद पर एक नज़र डालकर हम बिना आपत्ति की शंका के, कह सकते हैं कि हम अभी भी राजनीति में अपरिपक्व हैं। हम बड़ी अच्छी भाषा जानते हैं, भाषा का व्याकरणिक प्रयोग करना और स्पष्ट सीधे रूप में वाक्य रचना करना भी हम जानते हैं पर राजनीति की भाषा नहीं जानते। हमने चुनाव में 'भाग न लेने' और चुनाव का 'बहिष्कार' करने के बीच के सूक्ष्म अंतर को समझा, उस पर वाद-विवाद किए, क्या लिखकर और प्रकाशित करके अधिकारी-वर्ग पर अपनी अमिट छाप छोड़ें, इसका बड़ा ध्यान रखा; अपनी सूचनाओं, अपने आलेखों, प्रार्थनापत्रों, अपीलों, अनुरोधों को कई-कई बार देखा परखा, जांचा कि उनमें कोई कमी कोई खामी न रहे। हमारे प्रपत्र, दस्तावेज़ों का दर्जा रखते हैं जो आगे चलकर हमारे इतिहासकारों के लिए पथप्रदर्शक सामग्री की तरह महत्त्वपूर्ण होंगे। इस बात का हमें पूरा विश्वास है और हमारी राजनीतिक पार्टियों को तो और भी विश्वास है इसमें।

पर यहां एक छोटा सा प्रश्न उठता है। आगे जब हम रहेंगे तभी तो अपने इतिहास के इस (आज के) 'संघर्षमय युग' का लेखा-जोखा रखेंगे। आज के अपने (कागज़ी) प्रयत्नों का उल्लेख गर्व से करेंगे। जब हम होंगे ही नहीं तो? होंगे नहीं, अर्थात् हमारा जातीय अस्तित्व समाप्त हो चुका होगा, भले ही हम में से अधिकतर लोग व्यक्तिगत रूप में फलफूल रहे होंगे- यह और बात है कि कोई डोगरा होगा तो कोई पंजाबी कोई बंगला होगा तो कोई मराठी। बुरा नहीं यदि हम अपने ही देश में किसी न किसी रूप में मौजूद होंगे। देश का भला कर रहे होंगे ना?

भला कर रहे होंगे?

क्या हम कश्मीरी पंडित नहीं रहते हुए देश का कुछ भला कर सकते हैं? विज्ञान और टेक्नालॉजी के आधुनिक युग में कोई भी किसी भी जातीय पहचान का, अपने बुद्धिबल से देश का भला कर सकता है, तो फिर?

'भला' शब्द में ही अर्थ की ये तमाम छायाएं मौजूद हैं जिनकी ओर हमारा इशारा है। भला या कल्याण भौतिक होता है पर केवल भौतिक नहीं होता। कोई भी देश उन्नत होकर भी यदि कोई पारम्परिक पहचान नहीं रखता अर्थात् यदि उसके वर्तमान का संबंध उसके भूतकाल से नहीं, उसके आस्था विश्वास उसकी जन्मभूमि से जुड़े नहीं क्योंकि उसे जन्मभूमि नसीब नहीं, तो वह शून्य में कुछ देर छालें ज़रूर मार सकता है, पर थक जाने पर या नई स्फूर्ति पाने के लिए या स्वयं में नव जीवन भरने के लिए धरती पर लौट नहीं सकता, क्योंकि उसकी कोई धरती नहीं। धरती धारण करती है ज़रूर, पर यदि हमारे पास धरती को देने के लिए कुछ नहीं तो हम हैं क्या चीज़ और हमारी बिसात क्या?

भाषा हमें यह सब समझने की सकत दे तो भाषा है, भले ही उसका व्याकरण नहीं, शब्दसमूह सीमित है या वाक्य रचना अटपटी है। ऐसी भाषा में बात को मनवाने की ताकत होती है। वही राजनीति की भाषा होती है। है हमारी ऐसी कोई भाषा?

-डॉ० बी०एम० पण्डित

यज्ञोपवीत की पुकार

हम लोग पण्ड़ित कहलाते हैं। पण्डित सर्वसाधारणतया शास्त्रों को जानने वाले ब्राह्मण को कहा जाता है। ब्राह्मण की ब्राह्मणता का प्रधान केन्द्र यज्ञोपवीत होता है। तभी तो हमारे पंचाङ्गों के मुहूर्त्त-प्रकरण के खण्ड में सर्वप्रथम स्थान उयनयन (मेखला) संस्कार को ही सदा मिलता रहा है और अब भी मिल रहा है, जबकि अनेकों प्रान्तों के पंचाङ्गों में वह स्थान विवाह-मुहूर्त्त ही ले चुके हैं।

वर्तमान युग में कलियुगदेवता ने ऐसी नीति को चलाया कि हमारे धर्म गुरुओं ने परिस्थितियों के प्रभाव में आकर यज्ञोपवीत निर्माण की परम्परागत विधि को छोड़ ही देने में अपनी रूचि को धीरे-धीरे प्रधानता दे दी। कश्मीर में जब तक महाराजा का शासन रहा तब तक यज्ञोपवीतों का निर्माण परम्परागत विधि के ही अनुसार होता रहा। परन्तु स्वतन्त्रता के युग के प्रारम्भ से ही उस विधि में ढीलापन आता गया। यह ढीलापन क्रम से इस तरह से बढ़ता गया–

१. पहले तो एक महानुभाव दिल्ली से नौ लड़ियों वाले अर्थात् nineply सूत के गट्ठे लाता रहा और धर्म गुरु उन्हीं को खरीदकर, और उचित मात्रा में माप कर उनमें से सूत को काट कर यज्ञोपवीत बनाते रहे। जबकि शास्त्रीय विधि और परम्परा के अनुसार यज्ञोपवीत के पूरे के पूरे सूत में कहीं भी छेद नहीं होना चाहिए।

२. दूसरा परिवर्तन अब यह आ गया है कि केवल नीत की सूतों के बटे हुए धागे से यज्ञोपवीत बनने लगे हैं। धर्मगुरुओं में से अब कोई-कोई वृद्ध महापुरुष ही इस बात को जानता है कि बिना कटे सूत को पहले तिगुना किया जाता है। फिर उसे बटा जाता है, जिस क्रिया को 'अबसुन' कहते हैं। तदनन्तर उस बटे हुए बिना छेद के तिगुणे सूत को पुन: तिगुना करके दूसरी बार विपरीत गति से बटा जाता है। तब बिना छेद वाले नौगुने सूत से यज्ञोपवीत बनाया जाता है। वर्तमान युग के धर्मगुरुओं के मस्तिष्क में इस बात ने कभी स्थान पाया ही नहीं, क्योंकि जब वे प्रोढ़ अवस्था में प्रवेश कर गए तब प्राचीन परम्परा का अभ्यास लगभग लुप्त हो ही गया था। उन्होंने कभी आँखों से यह देखा ही नहीं कि यज्ञोपवीत के वास्ते नौगुने सूत को किस विधि से बनाया जाना चाहिए था। हां अभी तक इतनी बात अवश्य ही चली आती रही है कि छ: लड़ियों वाले यज्ञोपवीत में तीन-तीन लड़ियों में प्रथक्-प्रथक् दो ब्रह्मग्रन्थियां लगती हैं। उसी यज्ञोपवीत को अब शुद्ध यज्ञोपवीत कहा जाता है जबकि उसके नौगुने सूत को काटते हुए सूत में नौ छेद आ ही जाते हैं।

३. तीसरा परिवर्तन यह भी आने लगा है कि बाज़ार से पक्के सूत को खरीद कर छ: या तीन लड़ियों वाले यज्ञोपवीत बनते हैं। इस प्रकार के बने बनाए यज्ञोपवीत पंसारियों की दुकानों पर भी मिलते हैं। हरद्वार, प्रयाग, वाराणसी आदि तीर्थों पर ऐसे यज्ञोपवीत अंग्रेज़ी शासन के युग में भी प्रचलित हो गए थे, परन्तु कश्मीर मण्डल में १९४७ तक प्राचीन परम्परा ही चलती रही, तो धीरे-धीरे लुप्त होती गई और अब लगभग लुप्त हो ही चुकी है।

ऐसे धर्मसंकट के इस युग में हमारी धार्मिक और सामाजिक संस्थाओं का, ब्राह्मण महामण्डल का, तथा धार्मिक कार्यों को पैत्रिक-व्यवसाय के रूप में चलाते रहते हुए धर्मगुरुओं का और उन विशेष व्यावसायिक संगठनों का जो धर्मग्रन्थों का, पंचांगों का, पूजापाठ आदि सम्बन्धी शास्त्रों का, प्रकाशन वितरण, व्यापार आदि के कार्य कलापों को आजीविका के रूप में चलाया करते हैं, उन सभी का यह कर्तव्य बनता है कि वे वृद्ध धर्मगुरुओं से यज्ञोपवीत निर्माण की शास्त्रीय विधि को नए जवान धर्मगुरुओं को सिखाने की योजनाएं बनाएं, शुद्ध यज्ञोपवीतों को बनवा कर उन्हें समुचित विशेष मूल्य पर बेचने का भी प्रबन्ध करें, जिससे धर्म में रूचि रखने वाले सज्जनों को अपने जन्मोत्सव पर, पर्वों और त्यौहारों पर, विवाह, उपनयन

आदि संस्कारों पर, तथा अन्य उत्सवों पर शुद्ध यज्ञोपवीत मिल सकें। यद्यपि यह बात सत्य है कि अधिकांश लोग सस्ते दाम वाले नकली यज्ञोपवीतों में ही रूचि रखें, परन्तु यह बात भी सत्य ही है कि हमारे समाज में अब भी ऐसे सज्जनों की कमी नहीं है, जो ऊँचे दामों पर भी शुद्ध यज्ञोपवीतों को सहर्ष खरीदने के लिए उत्सुक होते रहें। जब हम लोग प्रतिदिन बीस-पच्चीस रुपये की सब्जी खरीद सकते हैं, बहुमूल्य अन्य-अन्य खाद्य पदार्थों को सहर्ष खरीद लेने में अग्रसर होते रहते हैं, तब वर्ष में एक-दो बार पाँच दस रुपये के यज्ञोपवीतों को भी सहर्ष खरीदने में संकोच नहीं करेंगे।

अतः कश्मीरी पण्डित सभाओं से, धार्मिक संगठनों से और धार्मिक कार्यों को व्यवसाय के रूप में चलाते रहने वालों से, विशेषकर इस प्रकार के संगठनों से हमारी यह प्रार्थना है कि शुद्ध यज्ञोपवीतों का निर्माण, वितरण, क्रयविक्रय आदि करने कराने की योजना को चलाने का सफल प्रयत्न करें, जिससे धर्म की सुरक्षा होती रहे, धार्मिक परम्परा लुप्त न हो जाए और श्रद्धावान सज्जनों की श्रद्धा टूटने न पाए। यह काम किसी साधनाहीन अकेले महानुभाव से नहीं हो सकता है। इस कार्य को वे ही सज्जन चला सकते हैं, जिनके पास काम करने वाले लोग पर्याप्त संख्या में हों, तथा व्यापार कार्य को चलाने के साधन भी सुलभ हों। यह मेरा सुझाव है। आगे ईश्वर की इच्छा।

–अशोक गुप्ता

संघर्ष क्या होता है?

'ललद्यद' कौन है
पूछता है, मेरी इस कोठरी का मालिक
ताकता है
दीवार पर टंगी हुई तस्वीर
"माँ होगी तुम्हारी?
या सास"
और ठठा कर हंस पड़ता है
अपने ही संवाद पर

रिफ्यूजी क्या होता है?
पूछता है, मेरा बेटा
लौटता है
बूथ से, बिना दूध लिये
सिसकने लगता है

संघर्ष क्या होता है?
मैं
पूछता हूँ अपने आप से,
वह
जो मैं कर सकता था
बनिहाल के उस पार
या, यह
जो मैं कर रहा हूँ
यहां
बेगैरत...

–मायापुरी, नई दिल्ली

कश्मीरी कहानी

-कन्हैया लाल 'परदेसी'

अंतिम इच्छा

"आजा, मुन्ने ! आजा ! जल्दी से आ जा ना !" शीला नींद में बड़बड़ाई। शीला की बचपन की सहेली निर्मला बुरी तरह चौंकी। परन्तु, वह बोली नहीं। हौले-से, चुपचाप वहीं बैठ गई। अचानक हवा का एक तेज़-तर्रार, आवारा झोंका आया। खिड़कियों के दरवाज़े ज़ोर से टकराए। शीला की नींद उचट हो गई।

शीला ने माथे पर बिखरी अलकें हटा कर, अचरज से कहा- "अरे, निर्मला, तू यहाँ ! कब आई री, तू?"

"तुम से एक ज़रूरी काम है, शीला।" निर्मला बोली।

"ज़रूरी काम? मुझ से? यकीन नहीं होता। मुझ-सी समाज-पीड़ित नारी तेरे किस काम आ सकती है? खैर, काम तो बताओ तुम।" शीला ने कहा। आँधी में, उसकी बैंगनी साढ़ी फड़फड़ा रही थी। उसका फटा ब्लाउज, बार-बार फटे भाग स्पष्ट कर रहा था। वह अस्त-व्यस्त वस्त्रों को संभालने लगी।

निर्मला शीला के मनोभाव समझ रही थी। उसने कहा- "हवा तेज़ है, मेरा ख्याल है, खिड़की बंद कर देनी चाहिए।" खिड़कियां बंद करके, उसने पुन: कहा- "शीला, तुम दिन को क्यों सोई थीं? पहले तो कभी नहीं सोती थीं तुम। और बाहर ताला किसने लगाया था? तुम्हारी पड़ौसिन पद्मा रानी ने बताया कि तेरी सास बाहर से ताला लगा कर कहीं बाहिर गई है। तुम्हें पागल समझती है वह क्या? मैं यही देखने आई थी ! मुझे बताओ, क्या तुम सचमुच पागल हो?"

शीला ने उदासीन स्वर में उत्तर दिया- "यह लम्बी रामकहानी है मेरी, निर्मला ! तुम मेरे बचपन से तो परिचित हो; वर्तमान से नहीं। मेरे जीवन के अब थोड़े दिन ही शेष हैं। मेरे वर्तमान को भी जान लो, तो अनुचित न होगा।"

निर्मला शीला की कलाई पकड़ कर बैठ गई। वह फटी-फटी आँखों से सहेली की ओर ताकने लगी।

शीला बोली- "तुम जानती हो, मैं माँ-बाप की दूसरी कन्या थी। मेरी दीदी मुझ से तीन वर्ष बड़ी थी। माँ के निधन के बाद, एक बार दीदी सख़्त बीमार हो गई। घर में कुछ न था। पिता हलधर कौल के हां नौकरी करते थे। उन्होंने मेरी बुआ के विवाह पर, हलधर के पिता से २५०० रुपये उधार लिये थे। अतएवं उधार चुकता न होने के कारण, हलधर ने मेरे पिता जी को एक पैसा तक उधार न दिया। मेरी दीदी बिना इलाज के ही चल बसी।" शीला की बादामी आँखें सजल हो उठीं। निर्मला भी दुखित हो उठी। शीला बोली- "बेटी की आकस्मिक मृत्यु के गहरे आघात से, पिता जी डेढ़ माह बाद ही संसार छोड़ गए। मुझ पर दु:खों का पहाड़ गिर पड़ा। अब इस संसार में कोई न था मेरा। अतएवं मेरे मामा मुझे साथ ले गए। लेकिन वहां भी 'आकाश से गिरा, खजूर में अटका' वाली बात हो गई। मामी का व्यवहार क्रूर विमाता से भी बदतर था। परन्तु, मैं धरती की तरह, हर चोट सहन करती रही। अन्त में मेरा विवाह इसी ग्राम में हो गया। मेरे पति को तुम जानती हो। अल्पावस्था में मेरे हाथ पीले कर दिये गये थे। जिन बड़े व्यक्ति को कश्मीरी किशोरियां 'राघकाक' कहती हैं, उसी अवस्था में पुरुष से मेरा विवाह हो गया। मैं बारह वर्ष की थी और मेरा पति चालीस वर्ष का। सास मुझे 'बह', पुकारने लगी और बात-बात पर बुरी तरह टोकने-फटकारने लगी। जिसे कभी मैं दादी समझती थी, वही मेरी सास बन गई थी। दस वैवाहिक वर्ष सरक गए। मैंने व्यस्तता को जीवन-मंत्र बना लिया। सभी पीड़ादायक विचार भुला दिये। फिर भी, घर में मेरी स्थिति दासी से भी गई-गुजरी है। मेरा स्वास्थ्य, रूप, यौवन सब कुछ मिट्टी में मिल गया। मेरे ससुराल वालों को मेरे दहेज न लाने का दु:ख

है। ननंद के विवाह पर भी, मेरे मायके के इच्छित सहायता न मिलने का उन्हें ग़म है। निस्संतान होने के कारण, मुझ पर 'बांझ' होने का लांछन लगाया जाता है ! निर्मला, हर दुःख, हर संताप की एक सीमा होती है– परन्तु ; मैं उन सीमाओं से भी परे धकेल दी गई हूँ मेरे तन-मन की अब धज्जियां उड़ा दी गई हैं। दहेज़ और सामाजिक अत्याचारों ने, मेरी मृत्यु बीस वर्ष पूर्व ला दी है। यहां मानवता नहीं हैं। धरती पर दानव बढ़ते जा रहे हैं। दुःखों ने मुझे पागल भी कर दिया हो, तो तुम्हें आश्चर्य नहीं होना चाहिए, निर्मला ! भेद-भाव ; ऊंच-नीच और ज़ात-पात के इस विस्फोटक संसार में, मानवता और सच्ची सहानुभूति के अवतारों की, घर-घर में ज़रूरत है। मेरी आत्मा कहती है, कि मैं शीघ्र ही एक संतान को जन्म दूंगी। निर्मला, मैं शायद जीवित न रहूं; लेकिन मेरी संतान को सच्चा मानव बनाने में तुम अपना सक्रिय सहयोग अवश्य देना– चाहे वह लड़का हो या लड़की ! उसे अत्याचारी नहीं, समाज-सुधारक बनाना....।"

निर्मला की आँखों में आँसू आ गए। वह सोच रही थी, कि जिसे लोग पांगल समझते हैं, वह शीला कितनी महान है।

–४०८८-सी, सैक्टर ३७-सी, चंडीगढ़–१६००१२३

चिट्ठी पत्री

डॉ० शांत जी,

नमस्कार ! कान्फ्रेन्स (कश्मीरी) के पश्चात् मुझे तिल्ली का आप्रेशन कराना पड़ा इस कारण मैं आपको पत्र न लिख सका। अब थोड़ी कमज़ोरी शेष है किन्तु पहले से अच्छा हूँ।

जहां तक आपके सम्पादकीय का सम्बन्ध है उस बारे में सबसे अधिक प्रशंसा तो आपकी ही करना चहूंगा कि आप 'क्षीर भवानी टाइम्सज़' को जीवित रखने के लिए अपना मूल्यवान समय लगा रहे हैं।

कश्मीरी के लिए हिन्दी लिपि से मेरी यह आकांक्षा रही है कि यह लिपि सर्वसाधारण के लिए काफी सरल बन पाए इसीलिए मैं और डॉ० राजनाथ भट्ट ने इसके लिए दो तीन ऐसे निशान गढ़े थे जिससे इस भाषा को पढ़ना अत्यन्त सरल हो सके।

जहां तक प्रेस की दिक्कत का प्रश्न है वह तो केवल 'कोशुर समाचार' और 'क्षीर भवानी टाइम्ज़' के लिए आ सकती है इस संदर्भ में देखें तो लिपि ठीक है। किन्तु पढ़ने में कम सांकेतिक शब्द ही उचित रहते हैं।

हमारे कुछ सशक्त और काम करने वाले लेखकों ने (जैसे श्री सोमनाथ धर) हमारी बिरादरी के लिए कुछ पैसे भी इकट्ठा किए हैं। यदि वे दिल्ली में एक प्रेस की स्थापना कर पाते तो कितना अच्छा होता। कुछ लेखक अपनी पुस्तकें कश्मीरी (हिन्दी लिपि) में भी छापना चाहते हैं। यदि इस सम्बन्ध में आपकी पत्रिका कुछ कर पाती तो कितना अच्छा रहता।

मुझे विश्वास है कि यदि ऐसा प्रयास हो तो वह सफल रहेगा। कश्मीरी, हिन्दी और अंग्रेज़ी में हमारे लेखक भी काफी कुछ छापते रहते हैं। वह भी इस प्रेस से लाभान्वित हो सकते। कुछ युवकों को काम भी मिल जाता।

खैर यह दूर की बात है फिलहाल जो कुछ आपने किया है वह प्रशंसनीय है।

शुभचिन्तक
अर्जुन देव मजबूर

-जानकीनाथ कौल 'कमल'

सच-झूठ

(१)

मैंने कहा था–
तुम समझे नहीं, मैं क्या करूं!
सुनने वाला
कहने वाले की अपेक्षा
अधिक चतुर होना चाहिए।
कौन जाने
किसी ने क्या कहा
और, किसी ने क्या सुना!
सुनने वाला जब कहने वाले की बात को,
बिजली की कड़क की तरह,
अपने हृत्तल पर स्वीकार करता है
तो उसे 'सत्यधर्माय हृष्टये' कहते हैं
नहीं तो.....
नहीं तो क्या?
नहीं तो सब कुछ झूठ।

(२)

वास्तव में
क्या सच है क्या झूठ,
यह मैं नहीं जानता।
तू भी इसे जानने की कोशिश मत करना,
क्योंकि तुम में यह योग्यता नहीं।

जब तक तुम
अपने पंच भौतिक शरीर के मोह से,
अपने मन के मनोमानित प्रपंच से,
अपने दुर्मिल द्वैतज्ञान के दावानल से
निर्युक्त नहीं होओगे;

जब तक तेरी इन्द्रिय-वृत्ति–
निष्काम-कर्म से पवित्र नहीं होती,
तेरी प्राण-व्रत्ति–
प्राणायाम से प्राणनता को प्राप्त नहीं होती,
तेरी बुद्धि-वृत्ति–
त्रिपुटी को त्याग, सत्तासामान्यता ग्रहण नहीं करती;

जब तक तू
"यह सब कुछ अनृत है" नहीं जानता,
"वह सब कुछ सत्य है" नहीं मानता,
और, "सब कुछ 'ऋतं च सत्य च' नहीं पहचानता;

और, हे तात!
जब तक तुम
'ऋत' और 'सत्य' से पार नहीं हो पाता
मेरे मित्र! तब तक
'सत्यानृत' का खेल चलता रहेगा,
द्वन्द्वों पर बना संसार बडता रहेगा;
और तू भी
इस संसार-कारागार के चंगुल से
बचने पर भी बच नहीं पायेगा,
चाहे तुम जहां भी जांओ
जो कुछ भी सोचो
या जो कुछ भी करने का प्रयत्न करो।

(३)

अस्तु, जाने दे इन सब बातों को।
हे मेरे सौग्य!
ते वेद-वाणी का अवगहन कर;

'ऋतं च सत्यं चाभेदः'–
ऋत और सत्य में अभेद जान,
जानकर इसकी टिप्पनी को समझ–
'सत्य ब्रूयात् प्रियं ब्रूयात्' को पहचान।
शिव और शक्ति,
चित् और आनन्द,
प्रकाश और विमर्श,
निस्पन्द और स्पन्द,
बस, एक मान।
'तपसोऽधिजायत'–
यह सारा जगद-भाव
तप से, योनि से
ज्ञान से, विज्ञान से
अरे ! चित्-शक्ति के चमत्कार से
उत्पन्न हुआ है।
इस बात को
तू युक्ति से जान;
जान कर
अपने अन्तर्तम में,
हृद्-गुहा के मन्दिर में,
कुण्डली के कन्दर्प में,
बुद्धि की ऋतम्भरा में
प्रत्यक्ष अनुभव से मान।
यही वह सत्य है
यही वह ऋत–
असीम आनन्द की मधुरता,
नित्य सौन्दर्य का स्वाद,
विराट्-विश्व का दर्शन
और सुक्ष्म-व्यापक मशीन।
क्रम-मुद्रा की प्रचुरता में
यह जगदानन्द का सार है–
सच और झूठ की आँखमिचौनी,
चिदानन्द का चर्वण।
बस,
कहना था सो कह दिया
आगे केवल इच्छा !

–पृथ्वीनाथ मधुप

एक भयंकर ज्वरग्रस्त सड़क

भयंकर ज्वरग्रस्त
ग्रीष्म की सूनी सड़क
दोपहर में
लेटी निढ़ाल अजगरनी-सी

सीने से हो कर
रोम-रोम व्यापी
धमनियों में बही पिघले तारकोल-सी

आँखें लू हुई
मस्तिष्कं-/तपा शून्य

साँसें-/बूंद को तरसती
फुदक
व खुली चोंच की हांफ
चिड़ियों की

एक भयंकर ज्वरग्रस्त
ग्रीष्म की सूनी सड़क
दोपहर में
मेरे अन्दर
पसर गई !

-अर्जुन देव 'मजबूर'

विस्थापन में प्रकाशन– 'दर्शुन' (प्रो० अमरनाथ धर)

१९० पृष्ठों की यह कश्मीरी पुस्तक देवनागरी लिपि में दिल्ली से प्रकाशित हुई है। इसका मूल्य तीस रुपये है। इस संग्रह में प्रो० ए०एन० धर जी की ७६ रचनायें सम्मिलित हैं। पुस्तक की भूमिका श्री जानकी नाथ 'कमल' ने लिखी है। कश्मीरी पुस्तक की भूमिका, मेरे विचार में कश्मीरी में ही लिखी जानी चाहिए थी। कमल जी ने कई धार्मिक ग्रन्थों का सम्पादन किया है। इस लिहाज़ से उनकी भूमिका मूल्य रखती है। किन्तु कमल जी और स्वयं पी०एन० कौल साइल ने पुस्तक को सतही तौर से देखा है।

श्री धर एक भक्त हैं। उनका स्वभाव अत्यन्त सरल है इसमें कोई सन्देह नहीं किन्तु जहाँ तक कविता, लीला या गीत लिखने का सम्बन्ध है श्री धर ने इस दिशा में कम परिश्रम किया है। हर कृति के प्राय: दो पक्ष होते हैं– एक विषय (content) और दूसरा कला (Art)। इसमें कोई सन्देह नहीं कि श्री धर के विषय में एक भक्त की निश्छल भावना, एक उठान और एक भक्ति-तृष्णा मौजूद है किन्तु इस विस्तृत विषय के लिए वे जिन शब्दों का प्रयोग करते हैं उसमें कश्मीरी ग़ज़ल में प्रयुक्त होने वाले कई शब्द आ घुसे हैं।

असल में प्रत्येक भाषा का कवि कुछ नया लिखते समय अपने भूतकालीन कवियों का अवश्य मनन करता है। लीला और भक्ति रचनाओं के लिए कोमल शब्दों की आवश्यकता होती है और फिर शैली भी लीला साहित्य के अनुरूप ही होनी चाहिए। मैं यह सब इसलिए कह रहा हूँ कि श्री धर ने स्वयं अपनी प्रस्तावना में कहा है कि वे पुस्तक के सम्बन्ध में सुझावों का स्वागत करेंगे।

कश्मीरी लीला साहित्य में जो प्रमुख नाम आते हैं उनमें साहिब कौल, प्रकाश राम कुरीगामी (कश्मीरी रामायण के रचयिता) स्वामी परमानन्द, 'बुल बुल नागामी', श्री कृष्ण जू राज़दान, श्री विष्णु कौल (विसू निवासी) 'ठाकुर मनवटी' आदि महानुभाव आते हैं। इनके लीला गीतों में एक मैदानी नदी की मन्थर गति, शब्दों का सुन्दर चुनाव, भावों की रसिकता और भक्ति का अपार आनन्द सुलभ है। इसीलिए यह लीला गीत आज तक बड़े चाव से गाए जाते हैं। कृष्ण जू राज़दान के शब्दों में एक विचित्र मिठास और एक प्रकार की छनछनाहट मिलती है। कुछ लीला गीतों के मुखौटे देखिए :–

गोश थाव लगयो पम्पोश पादन
हा सादन हुँदि सादो हो!

* * *

म्वख्तुॅ कनि तारख छिस तापुॅदानस
छमय ईशानस पोशि पूज़ा।

(कृष्ण जू राज़दान)

* * *

च्यथ व्यमर्शि दिफ़तिमानुॅ बगवानो

* * *

द्वयि प्रानुॅ दाँद जूर्य् द्यन तुॅ राथ वाय
क्वंबऽकुॅ कुरॅ ज़ोरॅ तिमुॅनुॅय लाय

* * *

करमुॅ बूमिकायि दिज़ि दर्मुक बल
सन्तोशि ब्यालि ब्वयि आनंदुॅ फल

(स्वामी परमानन्द जी)

स्वामी परमानन्द के रास-गीत की रवानी देखिए :–

आरस मंज़ अचाऽवय, विगन्ये ज़न नचाऽवय
लागोस पोश पूज़े, कृष्णु जू नें'दरि वुज़े,
व्वपरस कस पचाऽवय, विगन्ये ज़न नचाऽवय।

स्वामी जी के लीला-गीतों में दार्शनिकता की पैठ और संगीत का सरगम एक साथ बोलने लगता है।

मैंने कुछ उदाहरण इसलिए दिए हैं कि कश्मीरी पंडितों द्वारा रचित लीला-साहित्य की परम्परा की पहचान हमारे उन नये लीला-गीत कवियों को हो सके जिस

परम्परा को उन्हें न केवल जीवित रखना है अपितु उसे आगे बढ़ाना भी है।

जहां तक श्री धर का प्रयास है वह सचमुच प्रशंसनीय है। यदि वे कला-पक्ष की और थोड़ा सा और ध्यान देंगे तो उनकी लीलाओं में अधिक गेयता, सरसता और माधुर्य उग आएगा।

श्री धर के लीला गीतों के कुछ उदाहरण देखिए :-

मो कर चुॅ बऽल्य् टाव टाव
त्राऽविथ छुॅन हावबाव
मन कुय मंजुल सजाव
दीवस पान पुशराव
ग्वर-वाक मो मऽशिराव
दारना-द्यान पानुॅनाव

* * *

बर त्राऽविनम वऽथियेे
सनम्वख छुमय लऽतिये
लागसय पोशि फो'तिये
प्रज़ल्योम दीव लऽतिये।

* * *

पतुॅ वथ आसय पूज़ कराऽनी
ज़ाऽन्य्मख जगतुॅच महाराऽनी
संत्वश्ट रोज़तम बवाऽनी
बोज़तम चुॅय वन्दना म्याऽनी।

दो बातें पुस्तक की छपाई के सम्बन्ध में। १९९१ ई० को श्री मस्तबब आश्रम पटोली, जम्मू से 'सहजुॅ कोसम' नाम से २३६ पृष्ठों का एक लीला संग्रह छपा है। इसमें लेथो लेखन के बदले सीधे हिन्दी फाउंडरी का प्रयोग हुआ है। आप दोनों पुस्तकों अर्थात् हस्तलिखित (प्रकाशन) और प्रेस-प्रकाशन को देखिए तो यह बात स्पश्ट होगी कि हिन्दी छापाखानों में प्रयुक्त अक्षरों द्वारा पुस्तकें छापने में लागत कम बैठेगी और छपाई भी उम्दा होगी। मुझे पूरी आशा है कि श्री धर अगले प्रकाशनों में इस और अवश्य ध्यान देंगे। यदि उन्हें मेरा सुझाव अच्छा लगे तो।

अन्त में मैं श्री धर को बधाई देना चाहूंगा कि उन्होंने दोनों पुस्तकों को छाप कर लीला-साहित्य और कश्मीरी भाषा की सच्चे हृदय से सेवा की है। हमें आशा करनी चाहिए कि श्री धर अपना रचना क्रम जारी रखेंगे और अपने कृत्यों को हमारी लीला-परम्परा और अपने उद्गीतों के समन्वय से और परिष्कृत करेंगे।

-२०६/१२ वार्ड, उधमपुर-१८२१०१

बधाई !

डॉ० अग्निशेखर की कविताओं का ताज़ा संकलन "मुझसे छीन ली गई मेरी नदी" तथा महाराज कृष्ण सतोषी का कविता संग्रह "यह समय कविता का नहीं" शारदा पीठ प्रकाशन दिल्ली से प्रकाशित हुए हैं। डॉ० क्षमा कौल की "समय के बाद" (मेरी डायरी) दिल्ली से हाल ही में प्रकाशित हुई है। चारों प्रतिष्ठित साहित्यकारों को 'खीर भवानी टाइम्स' की ओर से हार्दिक बधाई !

इन पुस्तकों की समीक्षा 'खीर भवानी टाइम्स' के आगामी अंकों में देने का प्रयत्न किया जाएगा।

श्री पृथ्वीनाथ मधुप का कश्मीर की विशिष्टता की पहचान संबन्धी निबन्ध संग्रह- "कश्मीरियत-संस्कृति के ताने-बाने" दिल्ली से ही प्रकाशित हुआ है। इस पुस्तक का विमोचन पिछले दिनों जम्मू में हिन्दी साहित्य मंडल के एक समारोह में किया गया। बधाई !

- प्रेमनाथ शास्त्री

"भगवद्गीता-विवेचन"

(सरल सुबोध हिन्दी अनुवाद तथा व्याख्या सहित)

इस श्लोक में दुर्योधन ने दृष्टद्युम्न का नाम न ले कर द्रुपदपुत्र नाम लिया है– यह नाम लेकर द्रोणाचार्य को याद दिलाया राजा द्रुपद के साथ आपकी पुरानी शत्रुता है ही, जैसा कि महाभारत में दर्ज है– उस शत्रुता का बदला लेने का भी यही समय है, इस बात का भी इशारा दिया।

दुर्योधन द्रोणाचार्य से कहता है इन पाण्डवों में केवल दृष्टद्युम्न ही वीर नहीं है और कौन-कौन वीर है उनका वर्णन ४,५, ६ श्लोक में है।

अत्र शूरा महेश्वासा भीमार्जुन समायुधि
युयुधनो विराटश्च द्रुपदश्च महारथः ।४।
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्
पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुंग्वः ।५।
युधमन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एवं महारथाः ।६।

अर्थ : इस सेना में बड़े-बड़े धनुदण्डधारी भीम अर्जुन जैसे शूरवीर हैं सात्यकि, विराट, महारथी द्रुपदराजा, धृष्टकेतु, चेकितान, और बलवान काशिराज, पुरुजित और कुन्तिभोज तथा मनुष्यों में श्रेष्ठ शैव्य हैं, पराक्रमी युधामन्यु और बलवान उत्तमौजा, अभिमन्यु द्रुपदी के पांच पुत्र जिनके नाम हैं प्रतिवन्ध्य, सुतसोम, श्रुतकीर्ति, शतानीक और श्रुतसेन जो सभी महारथी हैं।

व्याख्या : महारथी कहते हैं उस वीर को जो अकेला १० हज़ार अस्त्र-शास्त्रधारी योधाओं के साथ लड़ने में समर्थ हो, पाण्डवसेना के वीरों के नाम सुन कर द्रोणाचार्य ने जबान भी नहीं खोली बल्कि उदास-मुद्रा में थे, उनकी चुप्पी से दुर्योधन ने अनुमान लगाया, द्रोणाचार्य को मन से पाण्डवों की सहानुभूति है कौरवों की नहीं, महाभारत के पढ़ने से स्पष्ट रूप से समझ में आता है, भीष्मपितामह और द्रोणाचार्य को मन से कौरवों की सहानुभूति नहीं थी।

राजनीति में निपुण दुर्योधन यद्यपि यह जानता भी था परन्तु ऐसे वीरों को शत्रुपक्ष में जाने देना राजनीति नहीं थी। दुर्योधन के मन में यह भी था– सम्भव है अर्जुन युद्धभूमि में, भीष्म, द्रोणाचार्य जैसे आदरणीय गुरुओं को प्रतिपक्ष में देखकर ही, अस्त्र छोड़ दगो, बिना युद्ध के ही हमारी विजय होगी। द्रोणाचार्य का उदासीन भाव दूर करने के लिए तथा उसको उत्साहित करने के लिए, दुर्योधन ने अपनी सेना के वीरों का वर्णन किया–

अस्मांकं तु विशिष्ठा ये- तान्निबोध द्विजोत्तम
नायका मम सैन्यस्य संज्ञार्थ तान् ब्रवीमि ते ।७।
भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः
अश्वत्थामा विक्रर्णश्च सोमदत्तिस्तथैव च ।८।
अन्ये च बहवः शूरा मदर्थे त्यक्त जीविताः
नानाशस्त्र प्रहरणाः सर्वे युद्ध विशारदाः ।९।

अर्थ : हे द्विजवर ! हमारे पक्ष के जो प्रमुख वीर हैं उनको जान लीजिये, आपकी जानकारी के लिये जो हमारी सेना के नायक हैं उनके नाम कहता हूँ– आप, भीष्मपितामह, कर्ण, सोमदत्ति और भी बहुत से शूरवीर भिन्न-भिन्न प्रकार के शस्त्र चलाने वाले, सभी युद्ध विद्या में निपुण मेरे लिये प्राण देने को तैयार हैं।

व्याख्या : इन श्लोकों से भी दुर्योधन के भीतरी भाव प्रकट होते हैं यदि भीष्मपितामह तथा द्रोणाचार्य के मेरे पक्ष में होने में डांवाडोल स्थिति है, तो भी डरने की कोई बात नहीं, मेरे पक्ष में भीष्मादि के बिना ऐसे शूरवीर हैं जो मेरे लिये प्राण देने को तैयार हैं। अस्त्र और शस्त्र में क्या भेद है? अस्त्र दूर से फेंका जाता है और शस्त्र हाथ में पकड़ कर चलाया जाता है।

(क्रमशः)

(कश्यप) क्षीर भवानी (काऽशुर बोग)

वऽरी : 1 ग्रंद : 12, 13 अगस्त-सितम्बर 1996

काऽशुर परॅनुॅच कुंज़

काऽशिर वरॅनुॅमाला :

(क) स्वर :

अ, आ', आ अऽ, आऽ इ, ई उ, ऊ, उॅ, ऊॅ ए', ए ओ', ओ -य, -व -य् अं १९

(ख) व्यंजन :

क ख ग च छ ज च़ छ़ ज़ ट ठ ड १२

त थ द न प फ ब म य र ल व १२

श स ह ३

(ग) अलावुॅ (हिन्दी संस्कृतुॅक्य्) स्वर, व्यंजन (नावन मंज़ इस्तिमाल करनु बापथ)

(i) स्वर : ऐ, औ, ऋ ३

(ii) व्यंजन : घ, झ, ढ, ध, भ ङ, ञ, ण ष, क्ष, ज्ञ ११

कुल = ६०

सोन यि अंक

अज़ करॅहाऽव अऽस्य् पननी कथ। यि अंक छु केंच़न नज़्मन तुॅ अऽकिस चिठि प्यठ दऽरिथ। दऽपिव पद्य छु, अमापो'ज़ गद्य (नसुॅर) छु नुॅ किन्ही। चिठ्य् ति छि अकि कुॅस्मुॅ गद्य तुॅ पो'ज़य बूज़िव यि कऽर असि अवय शाऽमिल ति क्याज़ि बे'यि केंह ओस न गद्यि रंऽग्य्।

गद्य लेखन वाल्यन हुँज कऽमी छे' सारिनुॅय ज़बानन अमापो'ज़ कांऽसन ज़बानन (मसलन काऽशिरि) छे' यि जांदय पहन। अऽस्य् छि लेखन वाल्यन व्यनती करान ज़ि गद्य लीख्य्तव। यि केंछ़ाह बुथि पे'यिवुॅ, यि केंछ़ाह सोंचान सरान आऽसिव, यि केछ़ाह याद प्यवान आसिवुॅ– पानस मुतलिक, पनुॅनिस हकस हमसायस मुतलिक, राऽव्यमुॅतिस तुॅ लऽब्यमुॅतिस मुतलिक, तवाऽरीखस तुॅ जगराऽफी मुतलिक, कुनिति मुतलिक।

अऽस्य् छि नुॅ वनान कहाऽनी या निबंध या ड्रामा लीख्य्तव (हालांकि तिम हय लीख्य्हीव अऽस्य् मथुॅहाऽव अऽछन) बदल कें'ह ति लीख्य्तव। आऽखुॅर असि क्वसुॅ कऽमी छि मसलन? अकि फिरि हय कलम तुलिव तुॅ ज़रूर नेरि कें'ह !

सऽतीसर अदबी संगमस मुतलिक प्रचार करुन छुनुॅ सोन मकसद। मगर युथुय असि पनुॅनिस अऽकिस नामवर लेखन-वाऽलिस मोतीलाल क्यमू सुँज़ चिठ्य् वाऽच, असि दो'प स्वय याऽच़ छपानुॅ सूॅत्य् तरि नुॅ सान्यन परन वाल्यन किंही फिकरि। अवय दिच़ चिठ्य् ति तुॅ तथ प्यठ ओ'जुर ति। तो'हय् ति पऽरिव द्रशुॅवय, तुॅ पनुॅन्य् प्रतिक्रिया लीखिव।

-अमर शहीद सर्वानंद कौल 'प्रेमी'

महीशानुॅ सुॅज़ लीला

बयुॅ मजुॅ ज़य कर म्यानि बगवानो, ही महीशानो वन्दयो प्रान।
विज़ि विज़ि रखिपाल चुॅय आसानो, ही महीशानो वन्दयो प्रान।।

बखत्यन चुॅय छुख शापू कासानो, पापन यिहुँद्यन चुॅय ख्यमावान।
ओरुॅ योरुॅ फीरिथू चुॅय ठीकानो, ही महीशानो वन्दयो प्रान।।

आशन चुॅय छुख गाश प्रज़लानो, बान छुख ज़ोतान चुॅय तीज़वान।
गटि छुख पानय गाश बासानो, ही महीशानो वन्दयो प्रान।।

पम्पोशुॅ पादन वन्दयो प्रानो, करयो मनि मंज़ गूरुॅ गूरुॅ जान।
अथुॅ रो'ट चोनुय म्यानि मस्तानो, ही महीशानो वन्दयो प्रान।।

ज़ान करुॅनावुॅतम छुस बुॅ अनज़ानो, महिमा चोन कऽम्य् ज़ोन कस ज़ान।
जानुॅवुन पानुॅ छुख प्रकाशमानो, ही महीशानो वन्दयो प्रान।।

ये'म्य् को'र बवुॅसरुॅ पानो पानो, तऽम्य् कति अमृत सरुॅ को'र श्रान्।
तारुॅवुत तारन चुॅय नारानो, ही महीशानो वन्दयो प्रान।।

'प्रेमी' मायि चानि आक्लारानो,
आश छस चाऽनी चोनुय द्यान।
बयुॅहरुॅ बयुॅ कासतम दयावानो,
ही महीशानो वन्दयो प्रान।।

-विशम्बर नाथ कौल (उतरसू)

बुतराऽच़ हुंद फऽरियाद

नाददिथ अऽनिनस आकाश वो'लनम,
हवाहुॅचि रज़ि सूॅत्य् को'रनम गंड।
नूरुॅकि नारुॅ सूॅत्य् तन प्रज़लाऽवनम,
जूनि हुँदि अशिवानि को'रनम श्रान।
ज़ल ज़ायस बुतराथ मंज़ आकाशस
ज़न पे'ठ्य थऽकरुस खो'शवरुॅ नचुॅनाऽविथ तिं.....
कलस प्यठ थोवनम म्यूठ संसार

सीनुॅ म्योन शूरुन हालि माऽदाना
शुर्य् गिंदान राथ दो'ह जीत तय हार
टिक तय तार, चल तय लार
मर तय मार, हसद तय नार।
सासुॅ बजुॅ माजि कोरि यिमन सूॅत्य् फेरान
छावान तो'त तो'त म्यूठ संसार।

ओ'कज़ो'न शुर म्योन सारिनुॅय पलज़ान
काऽसि हुॅज़ नुॅ थावन ग्राव
खऽटिथ चऽटिथ तस सारे'य म'शरावान
ज़ांह तिनुॅ ह्यवान नाव

अंद कुन कति ताम नूरुॅ मस्ताना
ख्वश गछ़ान वुछ वुछ
पनुॅनुय पान तय पनुॅनी कार–

यि वुछिथ को'ल 'विशम्बर'
बन्योव मस्ताना
गाऽलिथ सथ पोर संसार,
तुॅ ज़ाऽलिथ सथ पोर संसार

बस, बा'ह, बार, अऽछ, आऽस, क्रिम, कीश, गुर, गूर, तुॅर, तूॅर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूॅत्य, तीत्य, मंदर, चंऽदुॅर।

नज़ुँम

-अमर मालमोही

कुस आऽयीन?

संगदिल इन्सान कर सांऽ व्यगलन
बालन संगरन कर गछि मोम
शहरस शहरस कसबस कसबस
यिनुँ साऽ ज़ांह फो'लरावुँनुँ पोश
सातस सातस वाऽरानस बाऽनस
एहसासुँकिस प्रथ वाऽरानस
ज़ख्मन ज़ख्मन खाबन खाबन
बेङ्यन हुंद अज़ बोर अलोंत
रिंदन ज़ाऽहिदन क्याह तो'ग करुनुय
हापथ लाऽगिथ क्याहताम माय
ड्वकुँर्य टासव कलुँ ठोस वारय
द्रात्यव सूँत्यन गऽय शवुँ खऽश
वकतन फ्युर बुथ गऽछयतव पानस
मे' छि ललुँनावुन्य बदलय न्याय
क्याह करुँ बरुँ गोस कुस आऽयीन अनुँ
युस अंऽज़रावे म्याऽनी न्याय।

-मोलीलाल 'साक़ी'

गज़ल

नज़र वोलेयि, चे'शिम बादम चऽल्य्
कोचि फ्युर गव तुँ साऽर्य् आलम चऽल्म्।
मीलुँ पचि पचि चुँ थऽव्य् ज़ि खऽन्य् खऽन्य् नाव.
युथ ज़ि चलुँवुँन्य् परन ज़ि कम कम चऽल्य्।
तारि गाऽमुँति कथ चुँ छारख तार
वांवुँलो'न वो'थ तुँ जुल्फुँ बरहम चऽल्य्।
काचुँ बुंगुँर्यन मे' चुँनि म्वठ गाऽमुच
बबरि बागन करान जम जम चऽल्य्।
त्यूत रथ प्यव वतव ति जामय चऽट्य्
दिदरि बुलबुल करान मातम चऽल्य्।

-डॉ० ए०एन० धर

सनम्वख कृष्णुँ बगवान

ज़ून खऽच आकाऽश्य व्वलुँसान पानय
पज़रुक प्राकाश अनुँबव गोम।
रस हनि हनि फ्यूरुम अन्द तामय,
कृष्णुँ बगवान ह्यय सनम्वख गोम।।

अनुग्रेह तसुँद्य् बऽरिथ् आम बानय
सु रिन्दुँ मसतानय पानुँ टोठ्योम।
छालुँ मारानय प्रथ कुनि थानय,
कृष्णु बगवानह्यय सनम्वख गोम।।

आनन्दुँ कंद नाव तऽस्य् शूबानय,
ध्यानस मंज़ में सुय प्रखट् योम।
हयसुँ बो आयस बऽनिथ देवानय,
कृष्णुँ बगवान ह्यय सनम्वख गोम।।

द्वद चोम गलि गलि ज़न गूर्य् वानय,
गूपी नाथुन लोल व्वपद्योम।
बगवान जियस को'रुम प्रनामय
कृष्णु बगवान ह्यय सनम्वख गोम।।

फेरान आऽसुँस बो वानुँ वानय,
जानि जानानय को'नसना गोम।
चूरि ओस निशि मे तंबुँलावानय,
कृष्णु बगवान ह्यय सनम्वोख गोम।।

सोज़ा बोज़तय अऽन्द्रुँर्य् कनवानय,
तऽथ्य् वनान अनाहत शब्द सोंह।
कति आव कोर गव छिनुँ समजानय
कृष्णुँ बगवान ह्यय सनम्वख गोम।।

प्रानि ज़नमुक प्वन्य् फ्वलुँनस आमय,
मनि मे दयुँ नाव खऽनिथ गोम।
नचनि लो'ग व्वन्य् 'अमर' दपानय,
कृष्णु बगवान ह्यय सनम्वख गोम।।

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूँत्य्, तीत्य्, मंदर, चंऽदुँर।

-सरला कौल

असि राऽव पनुॅनी प्यंऽड तुॅ पुरन

बरबुकुॅ आमुॅत्य् कुनि क्रे'कि वऽनितव
असि राऽव पनुॅनी व्यंऽड तुॅ पुरन।।

साऽरी वऽथितव इकुॅवटु छ्यांऽड्यूतव
कति राऽव पनुॅनी टाऽठ पनुॅ पाऽर
कुकिलुॅ तुॅ वनुॅहारि ये'ति प्रारान असि
असि राऽव...........

तमनाह गछ़ान छुम डबि प्यठ बिहिथुॅय
थलि थलि वुछि हाऽ गरुॅ पनुॅनुय
च्वपार्ऽय् वुछिहाऽस थलि थलि वुछिहाऽस
असि राऽव...........

कमि ब्रांऽच़ खोरुम गरु पनुन सजोवुम
दनुॅ ध्यार साऽरी छे'पि दितिमस
किथुॅ मऽशरावन टोठ ओल पनुन
असि राऽव...........

पतुॅ कनि डल व्रोठ कनि शेंकराचार
दारि किन्य् नमनाह करुॅहाऽस बुॅय
दऽछिन्य छु तुलुॅमुल द्वर्गा नखि डखि
असि राऽव...........

अपारि डालानस प्यठ बाऽयलाल
जे'जीरि नऽलिचि सूॅत्य् शुर्यन डांऽटान
टाछव नज़रव वुछहाऽन गरुॅ बे'यि
असि राऽव...........

काऽनी प्यठुॅ शामराऽनी डेशिहन
प्रुॅछिहेम स्युन क्या'ह रो'नमुत छुय
स्वचल तुॅ ब्वस्तॅहाग किनुॅ दम म्वंजि छय?
असि राऽव..

सऽमिथ यिकुॅवटुॅ तरुहाऽव गरुॅनुॅय
करुॅहाऽव हेरथ तुॅ दिमुॅहाऽव पन
बरुॅहाऽव वटुख तुॅ करुॅहाऽव सतिदीव
असि राऽव पननी प्यंऽड तुॅ पुरन।

-शांत नगर, जानीपोर, जम्मू

वस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुॅर, तूॅर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूॅत्य, तीत्य, मंदर, चंऽडुॅर।

शे'छ ब्वद

(हालुँय आव जे'मि अऽकिस तनज़ीमस दस तुलनुँ। चिठि आयि तमाम लिखार्यन सोज़नुँ तकरीबन सारिवुँय दोस्तव सूज़ आंकार तुँ केंछ़ाह पांसुँ टूंक खर्चि बापथ। ज़ाऽहिर छु तिम आऽस्य् अथ अदबी कदमस तुँ पहलस ताऽयीद करान। सिरिफ सूज़ मोतीलाल क्यमू साऽबन इनकार। पनुँन्यन वाकय अदवनवाज़ दोस्तन हुँदि खाऽतरुँ करव अऽस्य चिठ्य तुँ क्यमू साऽबुन जवाब पेश।)

सतीसर अदबी समुत

मो'हतरम जिनाब,

नमसकार !

तुहुंद तवजह छु यिवान यथ हऽकीकऽच़ कुन फिरनुँ ज़ि १९९० प्यठुँ गऽयि तिम साऽरी काऽशिर्य् लिखार्य् काऽशुँरि अदबी कारवानुँ निशि छ्यनुँ यिम जुव तुँ यज़थ बचावनुँ म्वखुँ कऽशीर त्राऽविथ जे'मि, उधमपोरुँ या दिलि बेतरि शायन तापुँ क्रायन, स्ये'किसतानन तुँ ज़ंडन अंदर पान छपावनस मजबूर सपुँद्य। गोकि यिमव बे गरुँ लिखार्य्व दऽस्य् ति सपुद बिसियार अदब तख़लीक चाहे स्व शाऽयरी छे', अफसानुँ छु, ड्रामा छु या मज़मून बेतरि मगर सोरुय के'ह सपुद नागरी काऽशरिस अंदर शाया। अमि मंज़ छु चो'र पहन 'कोशुर समाचार' दिल्ली या 'कश्यप समाचार' जम्मूहस अंदर तुँ कम कासुँ बाकुँय शहरव प्यठुँ नेरवुँन्यन रिसालन अंदर छाप सपुदमुत। पो'ज़ अमि मंजुँ वोत नुँ कऽशीरि हुँद्यन अदबी हलकन, अऽदीबन तुँ नकादन ताम किंहीं। नऽतीजुँ द्राव यिज़ि यिमन पऽत्य्म्यन श्यन वऽरियन दोरान छु काऽशरिस अदबस अंदर सानि तरफुँ अख वऽसीह ख़ला पाऽदुँ गोमुत युस कऽशीरि हुँद्य् तुँ कऽशीरि प्यठ द्रामुँत्य् अऽदीब शिदतुँ सान महसूस छि करान..... अथ, सार्य्सुँय सूरतिहालस प्यठ को'र 'सतीसर अदबी समुत' तनज़ीमि गऽहराऽयी सान सोच विचार तुँ फाऽसलुँ आव करनुँ ज़ि यिमन श्यन वऽरियन दोरान युस ति कोशुर अदब तखलीक सपुद तुँ नागरी काऽशरिस अंदर गव छाप या युस अछोप ति आसि, तम्युक इनतिखाब कऽरिथ यियि 'सतीसर' किताऽबी सिलसिलुँच ग्वऽनिच किताब नसतालीक लिपी अंदर शाया करनुँ। ये'त्यन छि यि ज़िकिर करुँन्य् ज़रूरी ज़ि युथ सोरुय अदब तरतीब द्युन छुनुँ मुमकिन ति क्याज़ि तिम बनन वारयाह बजि किताबुँ। ल्यांहजाह आव अथ किताबि अंदर प्रथ कांसि मुसतनद लिखाऽर्य सुंद केंह नतुँ कें नमूनुँ रंऽग्य् शाऽमिल करनुँ... .. त्वहि ति छि यिवान गुज़ाऽरिश करनुँ ज़ि तो'ह्यति सूज़िव यिमन श्यन वऽरियन दोरान ल्यूखमुत पनुन अदबी फन पारुँ..... यि किताब वाति लाऽज़िमन कऽशीरि हुँद्यन तमाम अदबी हलकन, अऽदीबन तुँ नकादन ताम तुँ अमि सूँत्य् यियि सु अदबी खला वारयाहस हदस ताम पुरवनुँ युस पाऽदुँ छु सपुदमुत। यि छे' सानि खाऽतरुँ अख तवारीखी काऽम ति तुँ फर्ज़ ति..... नतुँ बख़शि नुँ असि काऽशरि अदबुक तवारीख़ पगाह।

तुहुँन्द्य् ताऽबेदार

डॉ० रत्न 'तलाशी', रत्न लाल 'जौहर'

जवाहर लाल 'सरूर' वगाऽरुँ

रुत अदब छु पानय जवाब आसान

डॉ० रतन लाल 'शांत' साहब !

नमस्कार !

बुँ छुस तुहुंद द्यान 'सतीसर अदबी समुत' क्यन केंच़न काऽशिर्यन अऽदीब बायन हुँदि तरफुँ म्यानि नावुँ सोज़नुँ आमचि चिठि कुन फिरुन यछ़ान। मे' छु यथ कथि सूँत्य् इखतिलाफ ज़ि पऽत्य्म्यन श्यन, सतन वऽरियन मंज़ आव बे गुरुँ लिखार्यव दऽस्य् बिसियार अदब तखलीक करनुँ। ल्याहज़ा छु सिलसिलुँवार किताऽबी सूरच़ मंज़ अपार्य्म्यन काऽशर्यन अदबी हलकन ताम वातनुँ म्वखुँ तम्युक छाप गछुन ज़रूरी।

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूँत्य्, तीत्य्, मंदर, चंऽदुँर।

१. बुं छुस नुं मानान ज़ि कांह खला छु कऽशीरि मंज़ रोज़न वाल्यन अऽदीबन तुं गरॅ राऽव्यमुॅत्यन अऽदीबन मंज़।

२. बुं छुस नुं मानान ज़ि कुनि जरीदुॅच या किताऽबी सिलसिलुॅच छे' नसतालीकस मंज़ छपावनुॅच ज़रूरथ। असि क्या अपाऽर्यम्यन छा ख्वखुं ब्रोर हावुन?

३. ये'लि ति अऽस्य् 'शीराज़स' या 'सोन अदबस' मंज़ छापनुॅ म्वखुॅ कांह तखलीक सोज़ान छि, वापस कऽच़ छि यिवान? ये'लि तिमुं वारॅ तुं कारॅ छपान छे' तुं खला कस आव बोज़नुॅ?

४. अऽस्य् बे गरॅ तुं बे प्यंड अऽदीब छि कथुं गर्य् ज़्यादुं तुं थदि पायुक अदब कम पाऽदुं करान। अख नजुॅम या गज़ल वार्याहन माऽफिलन मंज़ परनुं पतय बऽडिस अऽदीब सुंद मुकाम छ़ारान। म्वलुल, सो'न तुं सनुॅवुन, रऽस्युल, मार्ऽ्यमो'द, पुरकऽशिश तुं थ्यकुन लायख अदब छिनुॅ लगातार वाऽदुं ह्यकान कऽरिथ तुं न छि अऽस्य् पनुॅन्य् परन वाऽल्य् 'पाठक वर्ग' पाऽदुं करान। १९९० हस मंज़ को'र फाऽसलुॅ ज़ि 'विकल्प' छ़ारव तुं देवनागरी रसमिखतस मंज़ लेखव पननि तखलीकुॅ तुं अज़ छि अऽस्य् खला महसूस करान। कोताह तज़ाद छु साऽनिस सोंचस मंज़।

५. जिनाब प्रान किशोरस पतुॅ तो'र नुं साहित्य अकादमी एवाड काऽसि ति बटुॅ अऽदीबस ति क्याज़ि शूबिदार बटुॅ किताब छे'नुॅ मार्कस मंज़ प्यवान तुं न छि साऽन्य् बऽहलि पायिक अय्दीब अथ कुन तवजह दिवान।

६. अपाऽरिम्य् अऽदीब छि सूंचिथ पकान। अख-अख बाव्यकार किताब मार्कस मंज़ त्रावान तुं यनामुं प्रावान तुं यि सऽही पाऽठ्य् व्यखनावान ज़ि बटव त्राऽ नुं कऽशीरॅय याऽच़ बऽल्यकि कोशुर परुन, परनावुन वरतावुन तुं अदब तखलीक करुन ति। यिथिस सोंचस ह्यकन रॅत्यन अदब पारन हुँ जुं किताबुं छवपुं करनाऽविथ। कति छे' सान्यन बऽहलि पायिक्यन बटुॅ अऽदीबन हुँ जुं किताबुॅ? जिनाब बंसी 'निरदोश', हरी कृष्ण 'कौल', अवतार कृष्ण 'रहबर', डॉ० रत्न लाल 'शांत', हृदय कौल भारती, उमेश कौल, दीपक कौल, अमर मालमोही वगाऽरॅ लिखाऽर्य् ति छिनुॅ अथ कथि कुन द्यान दिवान। दिलि मंज़ 'हलीम' साऽब हिव्य् ज़िठ्य् अऽदीब छि काऽशरिस समाचारस मंज़ बाऽथा-बाऽथा छापान तुं पनुन व्वंदुं फांडफलावान!

७. वजह क्या छु ज़ि कुनि ति काऽशरि, किताबि छुनुॅ 'ज्ञानपीठ' या 'सरस्वती सम्मान' मेलान। अऽस्य् छि स्यठा पथ तुं रुत अदब पाऽदुं कऽरिथ छे' ब्रोंह पकनुॅच सऽबील करॅन्य् न कि अपाऽर्यम्यन सूॅत्य् ठ्वल करनस कुन द्यान द्युन। रुत अदब छु पानय जवाब आसान तिमन सवालन यिम खला छि पाऽदुं करान।

८. म्यान्यन बे गुरॅ अऽदीबन छुनुॅ पताह ज़ि केंह अपाऽरिम्य् अऽदीब यिमन Mediocre ह्यकव वऽनिथ छि वार्याह तिगडम गिंदान 'ज्ञान पीठ' हिव्य् एवांड हाऽसिल करनुॅ म्वखुॅ। तुं यो'दवय युथ ह्यू कांह अऽदीब सियाऽसी वऽसीलुॅ दऽस्य् कामयाब गो'व सु मा आसि असि बे गरॅ अऽदीबन हुँदि खाऽतरॅ मोयूसी हुंद कारन।

९. रुत अदब, थदि पायुक अदब पारॅ या किताब चाहे कांह एवाड नियि या नियि नुं मगार अख नऽव्हज, सोंच, मुकाम तुं राय-त्राय छे' ज़रूर प्रावान तुं काऽयिम करान। ल्याहज़ा छे' असि मंज़ प्रथ अऽकिस बे गरॅ अऽदीबस तिछ़ अदबी किताब मार्कस मंज़ त्रावनुॅच ज़रूरथ य्वसुॅ नुं खाऽलिस तऽम्य् सुंद नाव नेछुॅनावि बऽलकि सोन व्यकार ति थऽज़रावि।

१०. दऽह या पंदाह र्वपयि खर्चिथ छा बे गुरॅ अऽदीबस व्वन्य् गरॅ, जाय, जादादुं तुं पुरन रावनस लगुॅ ति द्युन केवल वऽसीह खला पुरवनुॅ म्वखुॅ। कथ छे'नुॅ श्रपान। हना छु सोंच करनुक ज़रूरथ। अथ कथि प्यठ ह्यकव बऽह्स ति कऽरिथ। बऽह्सुॅ पतुॅ अगर कुनि नऽतीजस वातव तुं अदुॅ करव फाऽसलुॅ। व्यचार करनुॅच छि ज़रूरथ। व्वमेद छम बुं यिमुं नुं गलत समजनुॅ।

तुहुंद रुत कांछन वोल,
मोती लाल क्यमू

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुॅर, तूॅर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूॅत्य्, तीत्य्, मदर, चंद्रुॅर।

तहरीर

'ब्याख तावन'

बे'गर ग'छिथ ल'ग्य् काऽशिर्य् बटुँ वावुँगल्यन। यसनुँ प्यंऽड पुरनुँय रूज़ त'स्य् वो'नुख असली वांगुन। बानुँ फो'त ह्यथ अकि गरुँ अचान तुँ र्‍यूथ जोराह या सथ आऽठ र्‍यथ रूज़िथ मकानुँ वोल अख नतुँ अख बहानुँ कऽरिथ कंऽडिथ छुँनान। व्वन्य् छिस विज़ि विज़ि तुँ विलि विलि पामुँ तुँ शिकसलद हिव्य् लफ़्ज़ बोज़ुँन्य् प्यवान।

जानी पोरस ओस पां यसाख प्यो'मुत। नलकुँ पाइप आऽस कत्यन तान्य् फऽटमुँच। अदुँ नलकुँ आऽस्य् नरकाऽन्य् हिव्य् इसतादुँ तुँ अंऽदरुँ ख्वखुँर्य्। श्रे'ह ज़न ओसुख ह्वखयि वारुँ चुँहिथ न्यूमुत। लुकन आऽस चातुँकुँ सुँज़ वनन गाऽमुँच।

अऽथ्य मंज़ गव गुँरुँ गुँराह तुँ यीतिस बऽड़िस अलाकस सोज़ुँ सान्यव अकाऽबिरव तुँ असि कोठन हुँद्यव मजाज़ अफ़सरव हिलस कऽन्य् डखुँ थऽविथ पां गाडि जोराह। दपान छिना युपिस शुप डखुँ– अदुँ अकि अंदुँ वाऽच अख गाऽड्य् तुँ बे'यि अंदुँ ब्याख। त्रेशि फे'र्यव बापथ क्रेशवुँन्य् लुख, यिहंद्यन गरन मंज़ दान ज़ालुन तुँ के'हं रनुन पाकुँवुन ओस ज़नतुँ मातम करान तुँ वुठ फ़ेशान, नऽट्य् तुँ चड़ुँवाऽर्य् या बालटीन हे'य ननुँवाऽरी तुँ लजि राऽच पऽहरन ताम लाऽनुँ तुँ तगुँ। के'चन नफरन पोन्य् दिनुँ पतुँ आऽस्य् बाकुँय अऽती हारि तुँ तोतस वनान यि गव अख तावन। यि गऽयोव सारिनुँय क्युत ह्युवुय तुँ कथ आऽस बदल– वुठ वऽटिथ बे'हनस कुनी वनन– मगर ब्याख तावन ओस यि– गाडि वोल छु सारिनुँय हाजतमंदन पोशिनाऽव्य् पोशिसऽव्य् पोन्य् बाऽगरान तुँ अऽथ्य् मंज़ आयि बुडुँ बटुँ च्वम्बरुँ ति ल्वकुँट्य् प्लास्टिक बालटीन बेतरि ह्यथ पां मांगयि– यिम युथुय गाडि नखुँ तुँ गाडि वाऽल्य् निथि गाऽडी कऽडिथ तुँ यिमन को'रुन टा टा। अ'किस अडवरस आव गाऽरथ सु-दोर्‌योस पतय। दो'पनस– "पानी मत देदो– वापस ही ले जाओ। भगवान के लिए यह कहो– कि क्या हमको पानी नहीं चाहिए– हम बूंद बूंद के लिए तरसते हैं। वजह तो बताते जाओ"– गाडि वाऽल्य् वो'ननस– "जाओ? जाओ– बी०जे०पी० को वोट डालो, आपके लिए पानी नहीं है–"। काऽशुर बटुँ वो'थ बाकुँयन – ड्यकस चं'डाह दिथ– यि कुस साऽ तावन प्यव? (सायिल)

ज़ोतुँवुँन्य् तारख पे'यि व'स्य्

काऽशरि अदबुँकि ताबनाख आकाशि मंजुँ पे'यि कम ज़ोतुँवुँन्य् तारख व'स्य ये'मि किन्य्
काऽशरिस हलकय अदबस मंज़ ह्वह'राय तुँ व'ह्यवाय वो'थ।

- प्रोफेसर पृथ्वीनाथ 'पुष्प' सुँदिस गुज़रनस प्यठ छ, न सिरिफ 'क्षीरभवानी' या 'कश्मीरी पंडित सभा जम्मू' दिली शोक तुँ सदमुक इज़हार करान, बल्कि पुष्प साऽबुन गुज़रुन छु तमाम काऽशिर्यन साहित्य प्रेमियन, खास कऽरिथ काऽशिर्यन अदीबन हुँदि खाऽतरुँ बो'ड बारुँ द्वख। तिम आऽस्य् काऽशिरि ज़बाऽन्य्, अदब, आलोचना, इतिहास, संस्क्रती तुँ फलसफ़ॅक्य् सारिवुँय ख्वतुँ पायिबऽड्य् जीवित व्यक्तित्व। वारियाह बाशायि ज्ञाननवाऽल्य्, काऽशिरि अलावुँ कूँचन भारती ज़बानन तुँ साहित्यन हुँद्य् माऽहिर पुष्प साऽब आऽस्य् रियासती कल्चरल अकैडमी, साहित्य अकादमी, हिस्टारिकल सोसाइटी ऑफ इंडिया, भारतीय भाषा आयोग बेतरि कूँचन एकैडमीयन तुँ थज़न संस्थायन सूँत्य् वाऽबिस्तुँ। यिथुँकऽन्य् तिमव काऽशिरि ज़बाऽन्य् क्यो कल्चरस व्यकास बखुश तिथुँकऽन्य् छु नुँ पऽतिम्यन पंचाहन वऽरियन कांऽसी दिथ ह्योकमुत। तिंहदिस परिवारस सूँत्य् छि असि सारिनुँय हमदर्दी। दय दीन तिमन यि सदमुँ बरदाश करनुक ताकथ। काऽशिर्यन लिखार्यन दीन 'पुष्प' साऽबुँन्य् हिश सूज, समुँज, परनुँच लेखनुँच प्रव्रथ, तुँ एकनिश्टता।
- ८ सतंबर १९९६ ग'यि उर्दू क'हाऽनीकार तेज बहादुर भान स्वर्गस। तिम आऽस्य् वारयाहस कालस ब्यमार तुँ 'सोलन' हिमाचल प्रदेशस मंज़ आऽस्य् पनुँनिस सुपुत्र निकिता भानस निश ठुँहरिथ तुँ तऽती आऽसुँख जायिहन नऽसीबुँ।
- ८ सतंबर दो'हय सपुद बऽहलि पायि का'शुर अ'दीब सोमनाथ जुतशी ति स्वर्गवास। ग्वडनिकि काऽशिरि अफसानुँ ये'लि गाश फो'ल' हुँक्य् लेखनवाऽल्य् तुँ पतुँ वारियाहन अफसानन ड्रामाहन हुँद्य् रचनाकार जुतशी साऽब आऽस्य् काऽशिर्यन अदबी तुँ कल्चरल आंदोलनन सूँत्य् वाऽबिस्तुँ। काऽशिरि अदबी तुँ कल्चरल ज़िंदगीय रोज़ि तिहुंद द्युत हमेशि असि तिहुँज़ सुँमरन दिवान।

कश्यप-क्षीर भवानी रयतुँवार रिसालुक आदारुँ तहरीर छु यिमन द्वशवुँन्य् काऽशर्यन बहलिपायि अऽदीबन हुँदिस बेवक्त गुज़रनस तुँ असि निशि जुदा गछनस प्यठ तिहंद्यन लवाहकीनन हुँदिस द्वखस तुँ ग़मस मंज़ पूरुँ पूरुँ शरीक। अ'स्य् छि दयस यिमन द्वशवुँन्य् हुँदिस आत्महास शाऽती मंगान तुँ यिहंद्यन लवाहकीनन यि सदमुँ- व्यतरावनुँच शक्ती मंगान।

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर ब्यन, ब्वन. कुँन्य्, तीत्य्, मदर, चंदुँर।

List of life Membership of Kashmiri Pandit Sabha (Continued)

49 Prof O.N. Koul
805-F sector-5
Nanak Nagar Jammu.

50 Shri Maharaj Krishen
H.No. 124, Street 16
Talab Tillo Jammu.

51 Sh. B.L. Bhat
Mohinder Nagar
Canal Road, Jammu.

Donations received by Kashmiri Pandit Sabha

1. Sh. Swami Swayamananda Ji — Rs. 500-00
2. Sh. Mohan Lal — Rs. 50-00
3. Sh. Kanhya Lal — Rs. 300-00
4. Sh. S. Koul — Rs. 5000-00
5. Sh. Romesh Chander — Rs. 250-0
6. Sh. A.N. Thusu — Rs. 100-00
7. A One Tent House — Rs. 201-00

Total : Rs. 6401-00

Relief distributed by Kashmiri Pandit Sabha from 7-7-96 to 30-9-96 : Rs. 6809-00.

Regd. No : L-29/JM 362

Kashmiri Pandit Sabha makes a fervent appeal to the Baradiri for generous donations to ensure succour to widows, oxphans and others in dire need of help.

Life membership of the Sabha or four year term as members would be a gesture of dedication to the cause for which the Sabha stand. Every penny would be a commitment to the noble cause.

(Triloki Nath Khosa)
President
Kashmiri Pandit Sabha,
Ambhalla Jammu.

1. Kahsirbhawani Times will be giving special on matrimonial advertisement to encourage large number of people to take this benefit.

2. We are opening an obituary column from next issue. Kshirbhawani Times Management has fixed nominal charges for this column.

—Managing Editor